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THE  
REAL AND THE UNREAL

*Being the four Centention Lectures delivered  
at Adyar at the Forty seventh  
Anniversary of the Theosophical  
Society December 1922*

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LECTURE I  
YOUR WORLD AND OURS

By ANNIE BESANT D L.

FRIENDS

I give you all welcome, whether members of the Theosophical Society or not to this the opening of our Forty-seventh Anniversary

Speaking of Nirvāna the Lord Buddha pointed out that had it not been for the uncreated and the intangible, the created and the tangible could not exist. The fact that Nirvāna is looked on by very many naturally ignorant of it as a kind of nothingness in which all consciousness is lost—in which the human being as an eternal portion of the Eternal God has lost something that he had gained through the long stages of his pilgrimage in the bodies that we all are wearing—that idea is the absolute contrary of the truth as all bear witness who know aught of that marvellous and all-comprehensive consciousness which is able to unite what seem to be contradictories, and must be spoken of in negatives or in paradoxes rather than in ordinary clear intelligible human speech. That exists,

and is the basis of all existence And that great truth is repeated stage after stage downward, for the invisible is the parent of the visible, or, in other words, the spiritual is the parent even of the lowest matter, and so we may think of two great worlds—the worlds that to ordinary human sight down here are invisible, and the world of the dense physical manifestations Each has its place, each has its work, and the confines of the visible and the invisible are ever changing, so far as the individual human being is concerned Sight gradually opening makes visible to the individual what before was invisible to him And so with the widening of the vision, men's knowledge and thought also widen, and as the visible extends over the higher worlds, these gradually exert a greater and greater influence over the physical human life And if I have used the phrase, borrowed from the *Occult World*—used by one of the great Teachers of Humanity in answer to a request for teaching from one who was new to the thought of the Ancient Wisdom—it is because of its applicability to the superhuman life throughout, and because it came from those lips ever compassionate and tender to human weakness, but ever stern in their announcement of inviolable law, and the answer was that, if this man desired to become a disciple, then “You must come from your world into ours”

I have taken those few words as the thesis of my two lectures at this our Forty-seventh Anniversary,

and my reason for doing so I will put to you quite clearly. The world is changing with marvellous rapidity. Looking abroad on the world that we all can see its changes are so rapid that it almost seems as though the world of to-day were utterly different from the world of yesterday and the idea grows upon us that the world of to-morrow will be very very different from the world of to-day. These outer changes are brought about as you know by great natural forces working on the earth herself by great changes of angles of vision belonging to the myriads of individuals who people that earth. As you see those rapid and wonderful changes going on, it is necessary that you should know a little more of those inner forces on which all the outer changes depend on that world which may be said to be the Nirvāṇa of our world whence all the great forces come that guide and direct evolution.

It was customary and necessary in the early days of the Society that, while a definite proclamation was made by H P B of her own original knowledge, and by Col. H S Olcott of knowledge chiefly derived from her and also from his own individual experience, it was necessary at that time to make one great fundamental announcement, and that announcement was not only of the continued existence of the great Sages and Saints of the past but also of the fact that although They had gone from human sight, They were still the great Powers working upon our



earth All religions, of course, had admitted the existence of mighty Sages and Saints , each religion had its own Founder and revered that Founder, sometimes regarded Him as absolutely divine , and in that, of course, there is a truth, a truth often forgotten, that the divine is in every one of us, dwells in every human heart But though the divine dwells there, the shining out of the divine depends on the sheaths within which that divine is shrouded Just as the light that comes from a lamp depends for its outward-shining on the thickness or thinness, and the colour, and the clearness or opacity of the glass around it, so the great lamp of Divinity, the One Light which lighteth every man who cometh into the world, shines out more through one than through another, according to the love and purity of each Those who are known as Jivan Muktas, as the Liberated Spirits, known in Christian parlance in the old sense, as the Saved, who consciously live in the Eternal, They have always been recognised in religion , but in modern times that recognition has to a very large extent separated Them from the world of ordinary men You have here, of course, in different religions different views the Roman Catholic Church keeps the ancient tradition untouched , the Greek orthodox Church also keeps that ancient tradition of primitive Christianity They will tell you that those whom they speak of as Saints have passed on into a condition of consciousness in which human

cries can reach them and They in their turn can send out help to the embodied Spirits on our earth. The intercession of the Saints as it is often called the ministry of Angels of which the Christians speak these are analogous to the Hindū and Buddhist view of the helping of mankind by Rshis and Devas. All these have remained. But more and more as modern science has advanced that world the world of living Men who do not yet normally appear visibly amongst us has fallen into the background. People believe in it with their lips where they are religious, but only a comparatively few allow it to influence their lives. The Roman Catholic may address his patron Saint but it is only a small minority who really think about that Saint who really work for Him and try to please Him and to help in the execution of the Will that He embodies on our earth they mostly forget Him except when some danger arises or some trouble assails, and then as is the wont of the human being man prays to the God whom he normally forgets and to His manifestations in human form. That is especially the case naturally in the West where Science has had its greatest triumphs. Science made such marvellous advances discovered so many wonderful and hitherto hidden powers in Nature that it has dazzled human sight. Men could see experiments which seemed to recall ancient magic. They saw wonders by which things could be done at enormous distances and they gradually were inclined

to think that science could do everything, and that there was hardly any need for religion. Very much in the same way as the great astronomer Laplace, when he had explained his astronomical view of the universe to the great Napoleon, and was asked by Napoleon "Where is the place of God in your Universe?" answered "Sire, there is no need for such a hypothesis," so is it mostly with us. We have this view widely spread. You find a great deal of it in the agnostic position of modern science—not one of denial, as is often thought, but of "not knowing", a-Gnosis, "without the Gnosis". The Gnosis is Brahmayidyā, the Knowledge of God Himself through the Spirit, who is one with Him.

Those agnostic advances proceeded on and on, until they took a turn in the late War. I should hardly call it late—but still in the late War they took on an aspect not only entirely divorced from the rightful place of Science, as the servant and handmaid of religion, but of utter and unashamed denial of it. Before the War, it had begun to make some advance into the invisible worlds, forced to do so by the logic which it is bound to follow, and in those days, the early days of the Theosophical Society, Mr. Sinnett made a very urgent request to the great Sage who was his Master, and he begged Him to give some proofs, scientific proofs, of the truth of the Theosophic teaching, and if He would not do that, then, at least, perhaps He might give some suggestions to the great scientific men of

the time that would enable science to advance more rapidly and solve some of its crucial problems. In the case of Sir William Crookes who was a member of the Society and a believer in the Great Teachers some suggestion was made which led to his wonderful discoveries. But that was special. In the general case the answer of the Master was that They would never help modern science until the moral conscience of man was better developed.

You see at once how those words have been justified by late events—how science ceased to be the great helper of man and became the most terrible destroyer—how the scientific men of Europe and America rivalled and are rivalling each other in the attempts to discover some hidden forces in Nature—kept hidden from men as far as possible—in order that they might use that hidden force not for human helping but for human killing as the easiest and most ghastly method of slaughter—the safest way to kill at a distance by invisible means so that death as it were, breaks out from the atmosphere and destroys great crowds of our fellow men women and children. Along that line modern science is going not exclusively but in more marked fashion than in any other. And so the beginnings which showed themselves in the days of Sir William Crookes, of using science to justify some of the elementary truths about the lower worlds were lost sight of and science took this ruinous way which is threatening the great European and American

civilisations with destruction, if it cannot be stopped by the development of the human conscience, the recognition of human Brotherhood, the recourse to international law instead of to military force, and the protection, instead of the exploitation, of the weak by the strong

From that first proclamation by H P B (on her own authority, and by Col Olcott chiefly from her teaching but also from his own individual knowledge of his Master) we find in the Theosophical Society a great discussion as to Those who were called "the Elder Brothers," Their favourite name, for They love the fact of Brotherhood more than They measure the huge differences between Them and ourselves They live in the unity, not only see it; and, knowing the unity, to Them all of us are of one family, They only the Elder Brothers in that family of men That discussion took a curious line Many objected to this great and saving truth being too much spoken of in the outer world They said it handicapped the other great truths of Theosophy, which could justify themselves to the intelligence and the reason of man. Truths which could not be themselves thus justified, they thought it would be better to keep out of sight They objected to the use of the hidden forces by H P B, in what are foolishly called her phenomena. They objected very much, when in the Headquarters building, she suddenly became invisible, and they stared and

looked for her and saw emptiness where a very substantial body just before had been visible. At first of course they always believed it equally of course a little time afterwards they began to disbelieve it. That is inevitable and that is the great danger of phenomena, for there is no phenomenon which could be worked by an Occultist that is really convincing in the long run. Some of you do not think this. I know it and in my own experience I have seen it and how many of those who were privileged to see the phenomena of H P B remained faithful even to her until she passed away?

Then there came as you know here the great trouble over the Coulombs where attempts were made to discredit everything by one man in particular who was sent over on a mission a very young man, always ready to deny anything he did not understand being quite sure that his brains and mind were so highly developed that he could bring a satisfactory solution to the problem though the elders poor things had not been able to see so far. This Mr Hodgson lived to see the truth of such phenomena, and as he took part in them he was convinced by them. He said himself to me that he would have given a very different report had he known in 1885 what he learned afterwards. That was rather too late. The harm was done.

Now the result of that was a change in the policy of the Society, a change in its policy which was initiated in the higher world, the world of the Masters. They had no wish to force Themselves on unwilling people. They did not want to become dogmas in a new type of religion. They were Helpers, offering Themselves, and if the people did not want Their help, well and good. They would become wiser in course of time. For Those who live in Eternity, time counts very little. What is a life? A moment in the millions upon millions of years through which the fragment of divinity unfolds in man—a point I shall advert to in a moment. So They said to H P B “We shall no longer guide and direct the Theosophical Society,” and that great change came. The ethical teachings, the philosophical teachings, the religious teachings, all these were left. But the people were too cowardly to speak about believing in and defending H P B, who had brought them the ethics, the philosophy, the religion. But as to the phenomena she worked, they were afraid of ridicule, and fear is the great curse of human beings who desire to know, as well as to believe on hearsay. And so she was practically driven out of India, and, for all her longings to return, she never came back. She used to say to me in the last year of her physical life “Perhaps you and I will go back to India together,” and I should of course have been only too glad to come

here with her But she passed away Her Master called her and when He spoke there was never a moment of hesitation on her part She left the body The call came to the disciple and the disciple obeyed

And so the Society went on making great outward progress and meanwhile the inner teaching was slowly and gradually being spread As you know in *The Key to Theosophy* H P B said that in the Theosophical Society there was an Esoteric a secret Section But it gave rise even in her own days, to a good deal of trouble because the conditions there as I shall point out to-morrow are very very different from those for the gaining of ordinary knowledge In ordinary knowledge teaching is given by one person to another and according to mental ability according to the construction of the physical brain—because the mental ability has to work through a physical brain—according to that is the progress of the pupil Nothing is kept back from him He may learn as quickly as he can You find that freedom of thought coming out in the Hindû religion to a most extraordinary extent There is no check on freedom of thought in Hindûism You may think as far as your intellect will carry you nothing is too sacred to be investigated nothing too holy to be approached if you are capable of approaching it in fact thought is regarded as you may regard an eagle in the great space above him



as he flies upwards towards the sun, his great wings beat the air and he mounts higher and higher, but after a time the air becomes more subtle, after a time the wings beat more and more swiftly, after a time each beat of the wing has less effect, and a higher flight becomes impossible to the eagle, not because there is a material barrier like that of a cage that stops him, but because his wings are no longer of any use to him in a rare atmosphere, in which they cannot, even by their most rapid motion, sustain his material weight. So he has to descend. It is written in an Upanishat, that there is a place where intellect falls back silent. It can advance no further, like the eagle. The atmosphere is too rare for the intellect, cased in a material shell, to be able to rise higher, and that is the only barrier put to thought. That is not put by Hindûism. That is put by Nature. As far as you can think, even though thought leads you for the time into Atheism, you may think. Even Atheism is recognised as a School of Philosophy, a Dārshana. There are regions where none can affirm, they can only deny "Neti, neti," "Not this, not this." There are also very many truths which cannot be reached, not because they are too subtle, but because of one law that seems strange to many people. It was enunciated by the Christ when He was last here, and that law is: "He that doeth His will, he shall know of the doctrine." That is often scoffed at. The sceptic

will say that it is a way of covering ignorance  
“You say that certain other things must be done  
before you can see further. It is so. There is a  
life to be led and there is no use in kicking against  
the law. You have to accommodate yourself to the  
law because the law is stronger than you are. The  
law is inviolable and you cannot go on without  
obedience. It is a thing which it is wise for all seekers  
after truth to remember not only in the physical  
world where an explosion may shatter the body of  
the experimenter but also in the inner world where  
still mightier forces prevail and greater dangers  
threaten the higher life of man. And so there are  
many things which cannot be found out by the  
intellect and need further evolution such as passing  
on to another plane of being. In order that it may  
be possible for men themselves to advance the  
institution which in the outer world you know as the  
Great Initiations was established by the invisible  
Hierarchy. And those were again proclaimed by  
the Messenger and also by her disciple Colonel  
H S Olcott. There are such things. You may  
remember that in the early days of my Convention  
lectures here—and I shall have finished thirty years  
of these lectures next year—I wrote or rather spoke  
on the great Initiations and pointed out how you  
can find out about them in many sacred books very  
definitely in the Hindii and Buddhist sacred books  
and there are hints of them scattered everywhere

through all the great Scriptures of the world, which you can find, if you are on the look-out for them. In Christianity you find that in S. Paul's Epistles certain things are said to be spoken of among "the Perfect" a term not unknown in Masonry, which has the Occult traditions partially preserved in symbols and ceremonies. You may read "We speak these things among those who are Perfect," and so on, and the knowledge of those therefore never entirely disappeared. But, whereas in the lower world there were certain forms, as in Egypt, Greece, Rome, Persia, in India those were known only in the inner world along certain definite lines; but gradually the real Mysteries were withdrawn, not because the Great Ones desired to keep them from humanity, but because no pupils were to be found who were willing to make the tremendous sacrifices necessary for passing those Initiations. It was "You must come from your world into ours." And the first of those great Initiations is the definite entrance into that "our world" of which He spoke.

Long preparation is needed to get ready for it. No human being can leap suddenly over the great stream that separates that world from this. You remember a phrase used among the Buddhists of "entering the stream." That is the name they give in Pālī to the first great Initiation. The man enters the stream. The shore on the other side of that stream is the fifth of the great Initiations, that which

sets the Spirit free in which the Initiate has escaped from the wheel of births and deaths in which He chooses whether to live in a dense body or not and His choice may be determined by what is most wanted by the world at the time the need of the world which has to be supplied. Some must always remain clothed in a body while humanity is embodied on the globes of our chain because there must be ever a link between struggling humanity and humanity triumphant between men subject to death, subject to diseases and pain and misery of every kind and that freedom of the Spirit in which earth's troubles are but as it were dust on the garment to be utterly disregarded in the doing of the work that has to be done. They call that the other shore the stream has been crossed. Many lives are often spent in crossing that stream. Seven lives are said to be the average time spent according to human reckoning *between the first and second of these great Initiations.* But these time measures are useless. It depends on the man—the ego (I am of course not shutting out women) It depends entirely on the ego. He may have gone very far before his time comes for some reason. There is nothing irrational in this. But there are many laws that have to be obeyed. Take one thing that may hold a man back for a long time. Suppose that one of you has very much injured another human being—the greatest fault from the occult standpoint. Suppose you have

led a person along a wrong path. Suppose you have drawn a person from a virtuous life into a vicious one. Suppose you have had a hand in thus demoralising a fellow-being. You both pass out of this world. The one who has done the injury goes on, life after life, and becomes gradually very highly developed, so highly developed that he becomes perhaps one who might reach Initiation in this life. Whether he does, or not, depends more on the world than on himself which may seem to you rather strange. But the great Hierarchy takes the large view and not the small. If there is a gap in the world's helpers, which a particular man can fill who may have many faults left, he is chosen and put into the gap in order that the links may be kept complete for the helping of men. Again, you remember the phrase of Shri Kṛṣṇa in the *Bhagavad-Gītā*, that a very wicked man shall be accounted righteous if he becomes a devotee of the Lord, and the reason is given "for he has rightly resolved" "Speedily he becomes dutiful and goeth to peace". They do not judge by outer appearances, as men are compelled to judge here. Take our man who has made very great progress, and suppose the man whom he led wrong remains in the mire into which he plunged him. Suppose they have not been in physical bodies in the world at the same time through a long number of incarnations, so that the man advancing has never been able to pay his debt, so

that his terrible karmic obligation lies upon him and he has been unable to discharge it. It must be discharged before he can go very far along the Path of Holiness. But it might remain undischarged even after a slightly premature Initiation made for the sake of the world and by his consent but he could not go further without paying his debt. The two are brought into incarnation at the same time. He is told who it is to whom he owes his terrible debt. But he does not know him physically. He does not know where he lives. He wanders about seeking for him knowing that the past is a clog round his feet preventing advance. He knows that he has to pay in suffering and in agony and in dishonour for the wrong which he has done to his fellow man. But he goes on unwaveringly seeking because he is full of determination to pay that terrible debt no matter at what cost. So he seeks and seeks and goes into all sorts of places looking for the one whom he has destroyed until at last he finds him and carries him away rescues him from the outer evil and tries to develop in him the possibility of good. What would be the fate of such a man judged by outer appearances only judged by the places in which he has been seen by the company which he kept throughout his search? He seems to be a wicked man a criminal man to be cast out by society which will have nothing to do with him. You may cast him out from human brotherhood. But we cast him not out, who are his

Brothers in "our world" There comes the difference Even were he the vile sinner that he appears to be, we should try to help him in the outer world ; for the Occultist, for the Initiate, for the Knower of the Law, the criminal and the Saint are equally to be helped, or, indeed, the criminal is to be helped more than the Saint, because he is in worse need, a more helpless case We do not blame men because they condemn They are charged to keep their society as pure as they can from evil, but the world's judgment of evil is very poor Things that are crimes in our sight are virtues often in the sight of the ordinary world That is one of the great difficulties in the approach, one of the things that have to be faced Take H. P. B., herself a great Initiate, sent out into the world to do her Master's work, to found this Society For the future Manu and Bodhisattva of the sixth Root Race have made Their first selection long before the coming of that sixth Root Race People who show a sense of brotherhood, which is to be the great characteristic of that Race, were chosen; people who realise something of the brotherhood which is to be the foundation of the civilisation of that Race, some who are already being re-born into the sixth sub-race, were chosen, the indications of this you can see in this fifth sub-race of ours, full of suspicions and doubts This means progress Similarly some of you, long long years ago, nay, a million years ago as you were, were

chosen for the fifth Root Race, very imperfect very little developed but still with what is called the root of the matter in you and you were sent into all kinds of lives and places among all varieties of temptations and troubles and difficulties watched over by the Lord Valvasarja Manu. In some of us that feeling of brotherhood began to grow no matter what difficulties were in the way We struggled along that path and have travelled some distance along it When there were enough of us in incarnation H P B was chosen for this very hard work of proclaiming brotherhood in a competitive civilisation. What are the words that she herself spoke as to her work? that she had been the scapegoat of the Theosophical Society that she had to sacrifice rank and money and comfort even honour in order that the Society might survive She did not grudge the sacrifice she made She was one of that world of ours that does not count sacrifice where work has to be done but that woman intensely proud born as you know of a very noble family in Russia with the tradition behind her which people have under such conditions, thinking very much of what the world says thinking very much of the conventions of the world thinking very much of the honour which a person in that position must keep she was driven into the lowest depths of dishonour by her own will in order that our Society might live Yet to-day there are many unworthy



persons in the T S When there is a least breath of criticism out they go They will come back again some day, but they lose a great deal

I have never been able to understand why any one should leave the Society because of something that somebody else has done What sort of duty to leave have you or I, because some member in China or Japan or Europe or Africa has done something wrong? If they have done it, we will help them, when we get a chance They will never be disregarded But it seems senseless to resign from the Society because so and so has resigned, because somebody else has done something wrong These are not the kind of people who are likely to be useful in Occultism H P B went through all that Crowds of people went away, hundreds of them She did not very much care She said they would come back, some day She drew everybody she could into the Society Very often now the Society is careful that only those who, after months of study, have made up their minds and come to definite conclusions, should come into the Society Once two strangers, Americans, came to call on her as a remarkable personality, and after some talk she said "You must come into the Theosophical Society," and she straightway sent Countess Wachmeister for two forms of application They signed them, and went away Then Countess Wachmeister said "But, H P B, they know nothing of Theosophy" "Never mind, my dear,"

answered H P B They have made a link and though they go out it will be easier for them to come in another time There spoke the Occultist but it shocked people though based on knowledge I can come in and go out and the second coming in is easier and then they go out and the third coming will be much easier You could not have a better example than H P B of the very noblest human life assailed by a mass of calumny often of the very foulest description through which she went on doing her Master's work Some of us lived round her after that great shock of 1885 and to the end of her physical life we heard all these things and people came to us and said Do not stay leave her you will be very badly thought of in the world We did not care for we knew that she knew more than we did we knew that she was in touch with her Master and that was quite enough for us to hold by her those who were able to stand some of us she led to the breaking down of the great separation made by the body there were some who could stand some who were faithful and they I hope will remain faithful to the end although sometimes when one sees how people feel one wonders whether the old warning is not true up to the very threshold of Liberation Let him that thinketh he standeth take heed lest he fall During those last years in which H P B was in England, she created an inner circle to do as she said what the Theosophical

Society as a whole had failed to do , and the crucial point was, of course, belief in the Elder Brothers of the race. She made there the barrier. You must have reached a certain standard of conviction. There is no good coming in until you believe the elementary doctrines of Karma and Reincarnation, because everything depends on these. Until you know those things to be true, what will be the sense of beginning a study which takes lives, of beginning practices which take lives, and going on with them, unless you have the inner certainty that there is no such thing as death as a hindrance to human progress , unless you believe not only in the existence of the Teachers but in reaching Them, what is the use of asking for more teaching ? There are these barriers, and these are used against us. " You keep things secret , you make conditions , you say you won't have some people " We do not hear that sort of thing in India, because in India all know that pupils and teachers are made by voluntary agreement, and everybody knows this , so that they do not make the silly statement which has been disturbing the western Theosophical world during this last year, that students have a right to enter an Esoteric School. The very moment you come into a special relationship of that kind, you must accommodate yourself to the laws of the world to which the teacher belongs. It is the beginning of the preparation for that higher world into which Initiation admits you.

What is Initiation? It is an expansion of consciousness. Your consciousness expands to study in a very much larger area of knowledge and with each Initiation the area of knowledge expands. That is one of the main reasons I think for the differences of judgment to which I have alluded. As at one stage after another you see further and further in the great stretches of evolution in the great laws of life there comes to be constantly increasing knowledge and experience and you know that this world is nothing compared with the knowledge of the higher. As you pass gradually and slowly by much work done out of the body into the higher and subtler regions of those other worlds you come to a stage where you no longer look from outside through as it were the causal body of the ego the body that lasts from one incarnation to another in evolution. You no longer look through it though that is clear knowledge for the ego whose nature is knowledge according to the Upanishads is able to recognise the great mental and intellectual truths for they are in accord with his own nature and falsehood is discord. Passing beyond that stage into the realm of Buddha you there change entirely your attitude. You no longer look at things from outside but from inside. I printed a very remarkable passage in *The Theosophist* a month ago—in November I think—the best description of the feeling on the buddhic plane that I have met with

Plotinus speaks of it as being like a star, a star that is one with all the other stars, and I used to think that the best. This one I have come across is far more precise and accurate, and I do not think that any one can give you a better idea of the consciousness on that plane than is given in it by one who has known it. If you can read that and think it out, and realise what it means, even without the experience of it, you will be able to estimate the enormous change that takes place. Each one feeling as all feel, thinking as all think, judging as all judge, the sense of separation disappearing, but not in the phrase of Arnold, the "dew-drop slips into the shining sea". It is the shining sea that slips into the dew-drop. That experience of the buddhic plane is admirably described in that sentence that I quoted.

You may say "Why are you talking of these unintelligible things?" For a very definite reason. I said the world is going on very very quickly. You and I have to go forward or to be left behind, whichever we please. You can only go on really, if you begin to try to reach, to approach, I should rather say, that other "world of ours," to try in yourself to look at things with a larger vision, to train yourself to judge with a more accurate judgment, to train yourself until it becomes an instinct, and you do not have to think of it any more, the instinct of sympathy, and, if you judge conduct at all, which you generally should not do unless you have the duty of doing it, you

judge it from the standpoint of the person whose conduct it is and not from your own standpoint. I do not pretend that it is an easy thing to do. But you can do it when you love. It may seem strange to you but there is a greater relation between the astral world and the world of Buddhi by love than by aught else. There is a power in the highest purest emotion of human love especially where it rises to devotion to some great Being. There your consciousness is receptive your astral body is vibrating at its very swiftest keenest rate. And as there may sound out from a glass a note of music when that note is played on a violin or some other instrument so in the same fashion you have what is called a sympathetic vibration on the buddhic plane caused by the exquisite chord of your heart rising in pure devotion to the highest that you know. You are the violin that sounds a note almost too pure for the astral that causes on the buddhic plane a sympathetic vibration and then for a moment you feel the true unity of life. That repeated over and over again must begin to affect that aspect that you call Buddhi in yourself. And so you gradually lessen the sense of separateness—called the great heresy, because it divides the life in your fellow men from the life in you and it is One Life indivisible. This stands in the way of all the higher progress. A person who has love and sympathy even if he has many many

faults, is nearer to the higher world than a hard and rigid and unsympathetic person, whose life may be absolutely pure from the physical standpoint, but who is not responsive to the feelings of others, and who holds himself apart from the lower because, in his ignorance, he fears that they can pollute him. The Christ, in the judgment of His day, was a sinner, because He consorted with sinners. He said He did not come to heal those who were well, but He, the great Physician, came to heal the sick. Any one of you who, in your heart, by evil tradition and following the custom, the later custom, of your creed, tell any one to stand aside from you, because they are untouchable, say to any man in whom God is living, "You must not come nearer me or touch me, for I am purer than you," that man is further from the Heart of God than the man whom he despises and will not touch. Purity cannot be soiled. There is where you blunder. Love cannot be soiled. Do you not remember how Shri Rāmachandra Himself, the Avatāra of Vishnu, when He was offered plums by an outcast, who, in her ignorance but in love, had bitten each plum to see if it were sweet before she offered it to the One whom she adored, how He took them and ate them one after another, for His lips purified the impurity of hers, and love is the cleanser of evil. If we only have purity, let us learn that purity purifies and is not soiled, purity helps and does not repel. The

Spirit lives as I have often told you by giving not by taking. The lower a person is the more is our duty to uplift him. It is said of the Lord Buddha that as He walked along one of our paths on earth and saw a drunken man lying in the roadside that man was dear to the Heart that was all love and tenderness for men. If you would come into our world cease your cruel and ignorant judgments of your fellow men cleanse your lips from unkind speech and your heart from unkind judgment realise that those who would serve the One must spread unity among the separated that they must be centres of peace in the storm centres of love amid hatred centres of purity in the foul and if you begin to realise the truth and then to live it if knowing the truth you do the truth then you shall understand more and more of the teaching for it is life the life we live which weighs *in the balance of the Divine*. Come if you will from your world into ours. But remember you must leave behind you that which you may most prize on earth.



## LECTURE II

### “YOUR WORLD AND OURS”

By ANNIE BESANT, D L.

#### FRIENDS

I mentioned yesterday, you may remember, at the beginning of my talk, that the world was travelling very very rapidly at the present time, and that certain changes in adaptability to those rapid outside changes must be brought about in public opinion, and in the consciousness of the more seriously-minded portion of that public. I recall that to you for a moment this morning, because I am going to speak along certain lines which have not been followed to any very great extent in our public lectures. You know, most people do know, that we have circles of students who are helped in various ways in their study and in their inner life, and naturally with those students lines of thought have been talked over, methods of work have been suggested, which are not given out to the public for various reasons.



old truths, of course, for they are eternal, but giving them a form adapted to the people to whom the new form is given, and especially as a foundation for a new civilisation, which is to be developed in connection with a new type or rather sub-type of the human race. When we first spoke of that, it roused a good deal of curiosity and some ridicule, but there was not then enough evidence as regards definite physical facts which could be appreciated by the public at large. That has now changed. The new sub-type of man is now recognised by ethnologists, and while, when H P B spoke of it in *The Secret Doctrine*, published at the end of 1888, it was looked on as one of the unlikely things she was always saying, and which ordinary people did not believe, now there is a great deal of proof available,' and the Ethnological Bureau at Washington has given an exact description of the new sub-racial type, from which the higher racial type will develop, so that it may be recognised by the ordinary scientific methods of dealing with any of the human types already known to us. As that has repeatedly been one of the signs of the near approach of a World-Teacher, as He has before come in connection with such a sub-type—the present one being the sixth of the sub-types in the Āryan Racc as well as in connection with other things, it has made a very large number of people think more seriously of that possibility than they had ever done before.

It is naturally a point of enormous importance to every thoughtful person how he will recognise that Teacher when He comes. The latest of these appearances of the World Teacher was in the person of Him who founded the Christian Religion and is known among Christians as the Christ the Anointed One. As you know His religion has built up a definite civilisation, the civilisation of the West with its own peculiar characteristic that you all know and which I need not dwell upon.

The point I want to remind you of this morning is this that despite the extraordinary reverence which is now felt for Him in the world at large in spite of the fact that looking back on that world of His own day we can see how enormously He was in advance of His contemporaries, yet those contemporaries rejected Him. He had only a mere handful of followers at the time of His murder. The number mentioned in one of the records is about 120. You may look on that simply as a proof of the stupidity and blindness of the people of His day. It is very much wiser to look upon it as the natural attitude of the world towards One who is not understood because of His very great superiority. These errors in the past should rather be used as warnings, as examples of danger and it may quite well be that in our own day when this great Being comes once more large numbers of people

will say "It is only a fancy of some few stupid people to regard Him in such a light," and He may probably be treated much as they treated Him before in His earlier visit

We are trying to prevent that by talking about His coming beforehand, but we have not so far said very much as to the great difference of view, the difference of attitude, which is shown by One who belongs to the higher world of which I spoke yesterday, the difference between the views of such a One, and the views of this lower world

As I said to you yesterday, I have taken my title from a phrase of a great Teacher who, when a very earnest man, the late Mr Sinnett, asked to become a disciple, in the technical sense of the word, answered. "You must come out of your world into ours," implying, in that, an immense change of attitude I want if I can to put to you, even at the risk of misunderstanding, the great difference between the views and attitude to life adopted by those who belong to what is called "our world," instead of to the ordinary world of their contemporary men and women In doing that, of course, one is going necessarily outside the range of one's ordinary public speaking, and although it is true that it is necessary to have in the world at this time a few people who are known to be, or who are said to be, what are called Initiates, that is not a thing which is very much talked about H P B was obliged to take that position, and the

result of that of course was the great scorn contempt and unfair criticism and slander of every description that were poured out upon her and before she went away she said to me " You must remember it is your duty to bear public testimony to your relation to the Masters and to say you know Them " I have never shrunk from doing that

To take up this question I told you yesterday, without saying much about it that Initiation meant a great expansion of consciousness. There are four great Initiations which precede the fifth which is, as I said yesterday the Initiation that makes the Jivan Mukja, or the man who in the old sense of the word in Christianity is " saved " Of course that word is used in a different sense in modern Christianity. When they spoke of salvation old Christian writers meant that a man had reached the stage at which he is beyond the wheel of births and deaths has power over death and life and is liberated from the compulsory bonds of physical matter. The Jivan Mukja is not liberated from all connection with such matter. By His own choice he has a physical body. I was going to say like the body of any of us. But that is not accurate because the body after that Initiation always takes up a certain majesty perfection beauty which are noticeable anywhere an expression of great dignity great sweetness great strength indescribable. There are a few cases, when one or other of These have come out into the outer

world during the last fifty years for a short time, He has been observed for the wonderful dignity of His carriage, and so on. But He is a human being, superhuman in wisdom and power, but a human being in appearance. So far then, He is a man among men. But the consciousness has been expanded in each of the first five great stages, each Initiation means an additional expansion of consciousness, and that is the root fact which underlies what I have to say to you this morning. Because it is the expansion of consciousness that changes the attitude towards life, that makes a different view to be taken, a different way of looking at everything, a difference of motive, a difference of the basis of judgment, and hence a difference also of certain actions in the outer world which, one is bound to say, lay Him open to a great deal of misconception.

Think for a moment what this expansion of consciousness means. It means that a new world is open to you, and you gradually become familiar with the phenomena of that world. The measure of time completely changes, and this goes on with each successive Initiation, the consciousness becoming wider and wider, embracing a larger and larger area, and the most marked thing at first is this change in the measure of time. Now there are certain things that may suggest that to you in your ordinary experience. It is generally recognised by those who have studied, say, the dream consciousness, that the

measure of time in a dream is quite different from the measure of time in our physical life and the difference depends on a very simple fact that we measure time here by the movements of certain definite bodies in relation to the earth. We have our solar year our lunar year. We measure the month by the moon. From the changes in the moon we get our weeks, making a lunar month a regular four week month so that you have fixed time measures and when you speak of time you mean the fixed measures which are accepted by humanity growing out of certain definite and natural facts. Recognising that, then you come to think of time as a fixed thing and you speak quite accurately from this standpoint of Past and Present and Future. Those three words were mentioned by one of the Jivan Muktas and are quoted by H P B in *The Secret Doctrine*. He remarked that these three words Past Present and Future "were clumsy words," as, indeed we find. If somebody should happen to say to you "Your future is influencing your past, you probably would think that the man was slightly mad yet metaphysically now that has come into western thought in the very Society I have just mentioned so that the idea of *The Eternal Now* the old phrase of the Mystics, is recognised as coming within human thought as within the waking consciousness of man. When you are dreaming you may go through in a very short



time, a long succession of events which, normally on this plane, may take days or weeks or months or years. That is not a subject for question, it is known to every student. Du Prel's *Philosophy of Mysticism* gives a good account of a number of interesting experiments on this matter, by which the fact has been definitely proved. I have no time to deal now with them, interesting as they are. It has been recognised also in some of the Scriptures of the world, and you find stories in the Purāṇas where, for instance, a man is suddenly transported into Svarga, or Heaven, and when he comes back again into the world, as he thinks after only a moment of time, he finds centuries have passed. You may either lengthen our time as measured down here, or shorten it very much, or you may lose all sense of time, being concentrated on something that fills the heart or mind.

How is that, and why do you find this in dreams? The answer that naturally gradually dawns upon you is, because you are living in a finer condition of matter, a subtler condition of matter, matter in which movements are very much more rapid, in which the vibrations succeed each other with a rapidity incredible here in the physical world where denser matter has to be moved. Then you may ask how that makes a difference in the measure of time, and the answer comes 'Time is the succession of states of consciousness,' and not certain definite measures of the

movements of the moon or other body. It is a succession of states of consciousness. Your thought governs time, and it works more quickly as you pass into finer worlds of matter. You speak of the speed of thought. You know you can think very much faster than you can speak. I suppose every speaker has at least some consciousness of the difference. I have very often said that when I am speaking in reaching the end of a lecture and wish to move the emotions of the people to stir them to action especially in a political or social reform lecture I am apt to speak exceedingly fast but however fast I may speak say in a peroration there are always before my mind's eye so to say written in the air before me, two or three ways of finishing the sentence. In the midst of what seems to be a torrent of words my thought is looking at two or three ways in which the sentence may be finished and I choose the way which is most musical the best. I only give that as an illustration of how thought works faster than words. You probably know sometimes in writing your thought outruns your pen and you miss out words.

I may give you two or three very common illustrations, in order to bring you to the curious view that your future can influence your present and has influenced your past. As consciousness expands it sees more and more simultaneously things which in the world of human time come about one after the other

You may see a whole life as a single picture. Then again a great musician, Mozart, throws light on that from a non-Theosophical point of view. Before great compositions of his, he went into a peculiar state, he could not describe it. But he said "I hear the whole symphony as a single chord." Then he came down again into his body, and he had to put the whole of that great chord into a succession of notes, one after the other. But to him, the whole had been impressed on his consciousness in a mere few seconds of time as a single sound. I know it sounds very incredible. I want you to understand that it is all a question of experience. Mozart is called a genius. A genius, after all, is only a man with a larger vision, and he is able to bring down to his brain what he sees. But many people may have a vision, who cannot express it in physical language or sounds. When you see a large number of things with that extension of vision, it is as though they were on a map, that is part of what is meant by the Eternal Now. You may imagine that when Īshvara emanates a world, He sees the whole of the life of that world at once. It exists in His mind as an enormous picture. It is quite true to say that all the objects around us are the materialised thoughts of God, and because they are His materialised thoughts, we may learn something of His nature by the study of those objects. And similarly when you think of the artist, the great painter, he is a man

who sees a little more of God's thought in the object than you and I are able to do if he is a true artist. Imagine then for a moment that you have a man's life lying in front of you like a map. That means evolution is marked out before you. He may delay in reaching his goal. He may be quicker in reaching his goal. But he always travels towards that goal and even what seem the set backs are part really of the road—experiences that are necessary and which he is taking a little out of their order. But the goal determines the road. Suppose you are going to a distant city and you choose your road. That road is determined by the place you want to reach. The city is out of sight. You do not know it. You only know the name of it. You do not know the way. But knowing the name you can find it on the map and trace out on the map the roads to it. There may be one longer and one shorter. You choose your road. That is exactly what you the Monad did before you came down into denser matter before you took up the permanent atoms. You decided what you wished to be. You fixed your goal the place towards which you would travel. Just as your road is definite because the place you want to reach is reached by that road just as if another man wanted to go somewhere else his road will be different from yours you may perfectly well say that the place you are travelling to determines the road that you are going to take. That

at least does not seem very extravagant. But if that is so, the place you are going to reach a month hence will determine the road along which you go now. Your future goal will influence your present movements, and if you started some time back, will have influenced all those movements in your past. That is literally true. What you are now doing is part of the road which is determined by the goal to which you are travelling. That goal is, as it were, thrown back upon you now, influences your present action. It is not difficult of conception as you think it over quietly, and it is profoundly true.

Now the larger the vision that follows after each of the great Initiations, the more clearly and more fully is the goal seen. And in your daily life, you grow into that way of looking at things, and you gradually see further and further. Suppose you have to look back over the life of another person for some sufficient reason—say, you have a very promising pupil and you want to give him the best teaching you can, that best adapted to him. Therefore you want to know his line of thoughts and feelings, since these will govern the nature of the teaching you give him. (This is only done, of course, with the pupil's consent.) How do you do it? You look over the past. There are two ways of doing this. You may trace it back to the moment of his birth, and from his birth you may trace the ego back to the devachanic state. You may continue to go backwards,

learning from his experiences in the devachanic state the trend of the previous life. You may then go to the moment of his death and trace from it step after step backwards till you reach the previous birth. Then you may look over the whole of that and so on. That is one way. Or instead of doing that you may go up to a higher world where the whole thing is there as on the map. You may take a bird's-eye view of the life in which you will see the main points and see how to investigate it quickly. You can do it in that way very much faster than the other so that is very often adopted. If two people are working in two ways one will help the other. One who is accustomed to take bird's-eye views will look at the whole thing and say he was born in such a country and we shall find him there. They work at that stage by stage. Everything is always there. The Memory of Nature they call it now because Science is beginning to realise that there is some kind of memory in Nature. Another way of looking at the past is to think of it as if you were travelling with the speed of light. Suppose you want to see what is going on at a distant place and suppose you have the power of travelling with the speed of light. Science tells you that there are some stars which are only reaching our sight at the present time. They call them new stars, because they were never seen before on the earth. But the astronomer will tell you that the light by which you see that star has

been travelling for so many light-years What would happen then if you travel back to the star with the speed of light? Years have elapsed since an event happened, and all that time light has been travelling slowly to you But all along that line you would see a different set of successive happenings, and so you can trace the whole history of that world by studying it in all its stages If you even think it out, you will widen out your mind Try as it were to think that you are doing that, and your mind will yield to the thought and expand You will understand what is meant when it is said the measures of time change You will understand how your consciousness expands, how your future is influencing your present, how the present influenced the past In *The Secret Doctrine* H P B gives a number of pictures of past stages of the world, tells us what people were like in ancient Atlantis, goes back behind Atlantis even to the third, second and first Races, and describes them, their appearance and surroundings How did she do it? She could not go back through all that time But there are certain Beings who can, and They can show what are called "living pictures," and if They want to convey a particular portion of knowledge to the world about those far-off times, They choose some Initiate who is in the lower world and show him these pictures Such a one is called to that great centre that Hindūs know, Shamballa, in Central Asia, and there he is

shown such living pictures. Supposing They want a disciple to know enough of the future to guide him down here They may show him pictures of what is going to happen in the far future. One of the things for which the world is preparing is the sixth Root Race the next of the large Mother Races.

A Root Race shows a distinctly new physical type of men. Think of the Japanese and think of yourselves. A Japanese is a Fourth Race man—Root Race. You are an Āryan man a fifth Root Race man. The sixth Root Race man will be as different from all of us as the Japanese is different from the Āryan. A Root Race is a different stock and each is gradually built up by its Manu into the form suited for the development of particular qualities. Because the mind and body—speaking very roughly—go together when you have a new type of mind you have to evolve a new type of body for it. The special type of man in the fifth Root Race is mental and so bodies have to be evolved adapted for high mental work. the subdivisions we call sub-races are branches from the Root Race and each sub-race colours the Root type of mind with its appropriate characteristics. In the West are the Keltic and Teutonic sub races the fourth and fifth sub-races belonging to the fifth Root Race. So you find art colouring the mind of the Kelt, and science specially flourishing among the Teutons and Anglo Saxons all that sub-race being marked by scientific development.



Similarly there is beginning a sixth sub-race of the Mother Race, the Āryan Race That is already showing itself, and the difference in type, as said, is shown by ethnologists The interest of its coming is that out of that sub-race the sixth Root Race will be developed It will take a very long time, but it is recognised and is being prepared for by the Hierarchy that rules the world The race we call the Jewish was a first choice for the fifth Root Race But they proved to be a very stiff-necked, very obstinate people So the Manu finally put them aside, because they could not adapt themselves to the changes demanded They are still a very remarkable people, a wonderful people, and the type they have preserved through the ages may have yet a special part to play These choices and adaptations are going on all the time And the sixth Root Race is preparing, only preparing, not definitely chosen yet, except for persons here and there But I mentioned yesterday that the Theosophical Society is the first selection, because the members are attracted by the Brotherhood, which is going to be the keynote of the sixth Root Race Many people fall out They cannot cling to Brotherhood amidst difficulties The mind is too strong for them, they drop out, but may come in again Meanwhile the bulk go on.

Looking at it in that way, it may be understood that it is quite possible in the higher world to see living pictures of the way in which the world's surface will

be arranged as far as land and water are concerned in the sixth Root Race time. Land and water change very much as we know. Lemuria stretched where now the Pacific rolls. The Pacific was then land. That was swamped. Great earthquakes destroyed it and great earthquakes always occur in the preparation for these vast earth changes. We see islands thrown up from time to time in the North Pacific. These are the peaks of the future mountains of the sixth Root Race continent. The floor of the sea is thrown upwards in the South Pacific, making shallow water where great depths existed. These changes are going on and are noticed by scientific people but they do not yet connect them together. They have no synthetic view of the strange facts that they observe. That is one of the values of the Theosophical teaching. We see the synthesis. I have myself been shown some of these living pictures and in one of them that I saw the whole of the continent of North America sank under the sea and only left a little strip along the present south western coast which then became the east of the new great continent. Some suggestions I have noticed have lately been made of such changes. There is of course a certain danger noted because these islands have been thrown up. If a very huge eruption suddenly took place in the "earthquake ring" throwing up a large amount of land at once that would cause a tremendous tidal wave, which might sweep over

much of North America, and partly destroy it. That is a kind of thing you may see in a living picture. Looking at such a picture, you are not in a world where you can measure by human time. But you are prepared to recognise the changes as they appear in the world. There are a good many big earthquakes going on just now, some tidal waves that make great destruction. These things are signs of the coming changes in the disposition of land and water. You realise this, if you know beforehand, and if you have seen some of the results you would not be alarmed, as the British Association for the Advancement of Science was alarmed several years ago, lest the whole of humanity should be destroyed. When I read that, I thought to myself that humanity had gone through a good many of these shocks in the past, and that plenty of people would survive any coming catastrophe. In all these ways you develop an attitude of mind which looks on at the world and is not troubled at these kinds of happenings. We have gone through these in the past, and we shall go through them in the future. Bodies die, but the Inner Man lives, and the human race is going to last through two more continents. There is a good deal about them in your Purānas. Only very few of you read your Purānas in the light of Theosophy. If you did, you would gain a large amount of knowledge. But the knowledge is given in the old way, a scrap here and a scrap there, a suggestion

here and a hint in another place and it is only if you have the synthesis that you are able to recognise the relationships. Still there is a great deal said quite plainly. They give you the names of the continents and so on. As I said the realisation of these changes and the knowledge that we are living in one of the transition periods of history which occur between the long stretches of gradual evolution change the attitude towards life. All the unrest and the troubles and the catastrophes happening now are comparatively small matters in the larger view. That is the first great fact. Knowledge gives a serenity of mind and indifference to the things that cause so much anxiety and upset people so very much because they do not understand them but when one gradually comes to live in the world of to-day in view of the world of to-morrow nothing that happens here need give you trouble.

The most suitable types of the present humanity are chosen by the Manu to make a new sub race. There is no reason to be troubled about the slaughter of splendid youths in the late war. It was the young men who volunteered who were killed in the beginning of the War. Every picture paper was full of these boys. It is said that the British Universities were almost emptied at the beginning of the War by the young men volunteering themselves to go to the Front. The same was the case with other classes of the people not only the young men from the Universities went,

but the very pick of the manual labourers, the very pick of the lower middle class, and so on. The young men went to the war and were killed, and people used to say "Who will be the parents of the next generation?" the weaker ones having been left behind. A very natural thought, looking at it from this side, but quite a different idea when looked at from our side. To us, it was not a slaughter but a birth, a birth into greater possibilities; and the short interval between incarnations, won by the supreme sacrifice made by those lads, is enabling them to be born into the new sub-race, where sacrifice for the sake of others will be one of the notes of the new humanity, and they will build the new civilisation they have made possible.

See the difference when seen from "our world." Such death cannot be called a loss. It is the preparation by the Lord Vaivasvata Manu Himself, choosing out the cream of the Nations, in order that He may send them into the bodies prepared for them in the sixth sub-race. You find that very different people come along, born in different countries, but with the same type of body, so that the slaughter becomes quick rebirth, and instead of being terrible it becomes a beautiful and splendid event, heralding the happier days that are coming to the earth, prepared by the Lord Vaivasvata Manu. You have read in your Purānas about Nārada, how He goes about and stirs up war. You may think that it is an extraordinary

thing for a R̥hi to do. The ordinary man is moved by the ordinary personal motives. The R̥hi is moved by the duty of bringing about a new condition of things of quickening evolution. Then is the time when Nārada comes as a great benefactor sweeping away the bodies unfit for the future and giving to the Manu the opportunity of selecting the living men who have willingly offered themselves and of sending them into finer bodies prepared for the next great stage of their evolution.

When a civilisation has done its work it begins to decay and it is well to kill it having prepared for the founding of a better civilisation another step in evolution. Only those who are very great R̥his can do this part of the governing of the world. They may have disciples whom They gradually train but it is only the very greatest of Them who are the actual Actors in thus bringing about the event in the best possible way. The realisation of the work of the Hierarchy in shaping human affairs is one of the influences which changes our attitude towards life.

Another important factor in the different attitude towards life is the knowledge of the supreme importance of thought and the relative unimportance of action. The world judges a man by his actions in our world we judge him by his thoughts. Consider the change of attitude caused by this. You know there are three stages in an act thought desire and action. No action takes place without those two

previous stages having already occurred, and I have often called these the three threads of Karma. You have woven your character by your thought in your past lives, the character with which you were born, you have woven your desires into opportunities, the second thread, by the character with which you are born and the opportunities created by you, your actions are determined, all the acts that you do are mostly the outcome of that mental and emotional nature which you have woven in the past, but yet not wholly so, because you, who thought in the past, are thinking now, you, who desired in the past are desiring now, you, who acted in the past, are acting now, but the acts affect only your future circumstances, while your character and desires affect first yourself. I quoted the words that "man is created by thought." Hence your act is not thoroughly determined, *i e*, beyond your present control, unless it is done "instinctively," that is, without present thought. That means that in your past lives, you thought and desired up to the point where the next stage would be action, but action was held up by lack of opportunity for action, and by the absence of circumstances enabling action. If you thought and desired in your previous life to the point where only opportunity was wanted for action, then, in this life, that action *must* take place the instant opportunity offers. I came across one case of a young man of good character, a good man, a good husband. He was a

bricklayer and his employer was unjust to him on one occasion he had a very heavy tool in his hand and he struck the employer in anger and killed him. There was the ungovernable impulse no thought before action. That was an instinctive an unavoidable action. All he could say in defence was I never thought. I struck without thinking. The man was hanged but it was quite true that he could not help it. But he could have helped it if in his previous life he had stopped angry thoughts and revengeful thoughts. Those are the outcome of hatred and hatred is the parent of murder. When we realise that we become very careful about our thoughts and emotions lest we should suddenly pass away having made everything ready for a crime a crime we shall have to commit and to bear its penalty in another life. But mostly there is time for thought before action and wherever there is time for thought there is time for resistance. All that of course is realised by the Occultist. The result is that when he judges a man where judgment is needed he judges him not by his acts but by his thoughts and emotions. The outer world judges by his acts. What else can it do? It cannot see a man's thoughts and desires and the general morality of the outer world quite rightly says you are responsible for your acts. It forgets to say that you are still more responsible for your thoughts. A thought generates a desire. An act is the outcome of the two and the only effect of it on



the man is in his future circumstances, nothing else. He has done that at which he aimed. He has worked out a previous desire and thought into an act. I do not think that it would be a good thing for human public opinion to change on this at present. Because you can only deal with men as they outwardly affect other people in the world. You must guide your conduct by outer effects upon society. Otherwise society would be at the mercy of the tyrant and the criminal. Whatever qualities you may have, you must not commit anti-social acts. The Occultist, if in a position of authority, would judge a ruler as ruler, not as man, by his performance of his duty of putting down wrong acts, he must attach to these some result down here which will help and teach the wrong-doer that the action was wrong and must not be done. Thus society grows. The Occultist would be making a very serious blunder if he said "This man ought to be rewarded for his present good thoughts, instead of punished for his bad act." Misunderstanding of the Occultist would lead us astray. Take the Sermon on the Mount, a wonderful and beautiful discourse, in one part of that Christ says—I think He said it only to his disciples— "I say unto you, resist not evil. If a man takes your coat give him your cloak also. If he compels you to go a mile, go with him twain. If he strikes you on the right cheek, turn to him the other also." That is very high morality. It is the morality of the Sannyāsi, but not the morality of the man who

is doing his household duty in the world. A Christian Bishop preaching on that actually said

If a Nation followed the Sermon on the Mount it would not exist for a week. That is so. It is obvious common sense that makes people who worship the Christ not carry out His teaching. Only in Hindustan the grades of morality are seen as relative to a man's duty. A man has a certain duty to do. If he is a king he must carry out the rules of good government. If he is a judge he must administer the law and pronounce the sentence that the law has decreed and so on right through all human society. A very wise Mussalman Occultist once came to a place where the Governor of the city was revered as a Saint. They all said what a good man what a pious man he was. They went to the Occultist and said. We have a great Saint as Governor. He spends all the night in prayer. Came the answer. He may be a great Saint but he is a bad ruler. For if he stays awake all night how is he to administer justice during the day? That is true. That is the view of the Occultist. Leo Tolstoy's type was that of the ascetic. Gandhi said. If a man comes into your house and steals do not stop him. Leave your door open and place something else next day in his way so that he may take it that he may not be afraid to take it. That is not and should not be the morality of ordinary men. That is the morality of the Sannyāsī who

has given up all and has nothing of his own But then you come to a rather difficult point What about a King, a great Occultist like Janaka? Is he to allow thieves to steal, because he knows that physical things are of no account? You may remember, that a Sannyāsinī argued with him, when she came to his palace in her cloth, with her danda and her bowl She argued with King Janaka "You cannot be anything of a Sannyāsi, with your wealth. You have crown, and umbrella, and jewels, and your guards and your horses, and your robes You cannot be a Sannyāsi." King Janaka replied that it was not the clothes that were worn, but the man inside the clothes that mattered If a man wore a beggar's cloth and took pride in it, and thought it mattered, he was no true Sannyāsi If a man was royally clothed and was indifferent to all that was called his, then he was a true Sannyāsi Janaka did not lose his self-possession when a man told him "Your town is burning" He said - "There is nothing of mine burning" He did not care for possessions You may sometimes see this in the life of people, very wealthy people, who do not feel they have any wealth, but that they are stewards only If they are foolish, they throw it away If they are wise, they say "I am a Spirit this wealth is nothing to me, but it is put into my hands to be used for wise distribution, in order to help those who are in need of it." All depends on the Inner Man How does he

feel? If he feels that it is to be used for divine purposes then it does not bind him. What does Shri Krishna say? He tells us neither desire the pleasant when it is absent nor reject it when it is present. It is the inner feeling that determines what the man is as in the case of King Janaka. That method of judgment about act and thought comes out in some sacred books very strongly. Once more in the *Gita* you remember how Shri Krishna says 'a wicked man is accounted righteous. Under what conditions? If he has rightly resolved.' Shri Krishna sees a man as a whole not only a little fragment of him as we see in a single life. If a man has rightly resolved he is judged by that in our world" and not by the outer actions which are but the dead results of his past. You find sometimes what is called in the biographies of the Saints the fall of the Saint a great trouble to thoughtful people. You find them in the Scriptures. Take Ravana. Ravana in that particular incarnation is a highly reprehensible person. He is a great fighter against Shri Rama he abducts His wife he behaves generally in an abominable manner. Who was he? He was a great Saint of the past. He was the door keeper of Vishnu's House, and having erred he was given a choice. Will you have a number of lives in which you gradually and slowly atone for your blunder, and come back to me at the end or will you have a very small number of lives of enmity, so

that you may come back to me quickly?" Because he adored Vishnu, he choose the few lives of separation from Him, in order that he might reach Him again more swiftly. There is a difference between your World and ours Ravana, you say, was an abominable person. But Vishnu, looking at him, sees His own friend and Saint working off the results of a mistake in order that he might return more quickly to his Lord. You find the same thing in Christian scriptures Take David He is called the man after God's own heart, and yet he committed a vile crime He saw the wife of a captain in his army bathing, and passion arose in him and he coveted that woman, he sends her husband to the war, to the forefront of the battle that he may be killed, so that he may take the wife He not only takes the wife but he murders the husband; there could not have been a meaner action, and yet he was a man after God's own heart. The unbeliever says Look at him, what a horrible criminal is he Is it morality, such action of the man after God's own heart? Probably the Occultist's past evil had to be expiated by the shame and disgrace and sorrow that that fall brought about Another case is given in S Peter's life Peter loved his Master passionately, and when Christ said a little time before His death. "Before the cock crows twice, you will deny me thrice," his answer was "Lord, I will die with Thee, but I will not deny Thee." Christ was taken

to the place of judgment and Peter followed him and when he was asked "Do you know the man?" he swore that he did not know Him. The cock crew and Peter remembered the words of the Lord and he went out and wept bitterly. Still people read the story yet it was of him that the Christ had said

On thee I will build my church. He became the first Bishop of the infant Roman Church and he is looked upon by Roman Catholics as the door keeper of Heaven. These things are not written in those books simply for amusement, but to teach us something of the inner side of life and something of the judgment of Those who belong to a world which is not this world. One illustration yet more striking perhaps comes from the action of Christ Himself. A woman was brought to Him taken in the very act of adultery and very respectable people of the day brought her in order to see what He would say.

Moses commanded that such a woman should be stoned. What sayest thou? They wanted Him to give an answer. He stooped down and wrote on the ground and answered nothing. They still pressed Him for an answer. At last He looked up and said

Let him that is without sin amongst you first cast a stone at her. And every man there knew that he was not pure knew that he had committed many a sin and all those men who wanted to stone the woman being convicted of their own consciences went out one by one and left the woman and Jesus standing

in the midst Christ looked at her and said - "Woman, where are those thine accusers? Hath no man condemned thee?" And she answered "No man, Lord" And He said "Neither do I condemn thee, go, and sin no more" A great lesson for all who condemn the fallen and the sinful

But your judgment depends on what goal you are seeking to reach If your goal be some goal in this world, something that you desire, then you must live by the rules of the society in which you are But if you desire to change altogether, or have already chosen the goal, the higher goal, the higher world, then your conduct must be accommodated to that goal, and you will have to prepare for that for many, many years, before you will have attained the attitude which enables you to pass into that world Two things are specifically wanted. one way is through Service That is vital. You must be one of those who serve, looking out for opportunities of Service, looking out to help any one who gives you an opportunity You must always be looking out for opportunities to serve, never miss one, help any one who is in need If you see a woman with a child clinging to her, overburdened, carrying a big parcel, go and help her, carry the parcel for her "It looks so curious"? What would people say, if a Brāhmana gentleman is seen carrying a parcel for a woman? What does it matter what they say? Opportunities are always in your way, if

you are looking for them. Help anybody that wants help making your life a life of Service. The other thing you need is to understand that you are aiming at becoming a Saviour of the world and that will alter your attitude towards everyone that has done wrong. It is the duty of society if a crime is committed to interfere. If you are a witness to a crime hand the criminal over to the Police if you cannot stop it. You must do that as a good citizen but you must have no angry feeling behind it. Your attitude to the man must be that of a helper and not of a condemner and in all your judgment you must be very gentle because you try to see what is behind the act. You may have to condemn the act as a wrong act. That may be your duty. But to the person who commits it when you come into contact with him you come as a helper. You give up judging people. You say "I will only judge where I have a public duty to perform when there are public acts that are dangerous. There I have a duty to the people around me. But in coming into contact with the lowest criminal I will come to help him to try to wean him away from evil because I am trying to become a Saviour and not a judge." After years after lives, of such Service carried on in the world done to the best of your ability you develop those peculiar qualities which will make you take the first step towards our world and then you will come into touch with a Master,



who will put you on what is called the probationary path of the individual. The preparatory probationary path in the world is the law of love which I have just mentioned, and fulfilling that, you attract the attention of a Master who takes you in hand and keeps you under observation, sees what you are doing day after day, week after week, keeps as it were a record of that knowledge and, after some time, according to the efforts that you put into it, He accepts you as a pupil and draws you nearer to Himself. Then He influences you more and more, keeps your mind in touch with His mind, you have to try to feel His mind, feel what He says, feel what He thinks ought to be done, until you become sensitive to His lightest touch. When there is a thought of His that you can carry out, a wish of His that you are able to make easier of fulfilment in the outer world, He leaves it to you to accomplish. Then there comes the time for the first great step, the first Initiation. You are not free from errors, from ignorance, not free from many a possible failure, but you have entered into the stream, and you cannot leave it again. You might behave very very badly, but the Master remembers even when the disciple may for a time forget. One day you will return, and so on and on in the higher world, wider and wider becomes the area of your work, growing more and more into the likeness of Him you serve by the constant thought upon Him and the effort to do His will. The time comes when

He tells you definitely what He wants you to do and sends you into the world to do work for Him gives into your own charge the work that you are to do and then you go and do it to the utmost of your ability According to your power is your work according to your devotion is the perfection of your Service until after many lives, after long struggles, there comes the last great trial which will admit you among the number of Liberated Spirits whose whole life is Service of humanity whose one thought is to bring mankind nearer to the divine likeness. Those are They whom we reverence as Masters climbing onwards and onwards to ever greater heights of splendour of beauty and of power Enough for us lesser ones that we are privileged to do Their will on earth enough for us smaller people, that we know that will. If we strive to do Service for the uplift of humanity we shall reach the goal and that Portal will be passed which liberates us and admits us to a path of higher knowledge, of greater power of heavier responsibility that which at present we can only glimpse as a splendid possibility but which, the Law assures us is ultimately in our power to attain

## LECTURE III

### THE CENTRE AND THE CIRCUMFERENCE

By G S ARUNDALE, M A., LL B, F.R HIST S

FRIENDS

You will, perhaps, excuse me if for a change a welcome change it may be to not a few I desert the subject with which my lectures are generally associated, not because I have grown faithless to the supreme object of my devotion, my worship is as fervent as ever, but because changed circumstances in my own life have given me much food for reflection upon the fundamental principles underlying life generally, the Theosophic life in particular, and the purpose of the Theosophical Society

Leaving out of consideration my very early life, the whole of which was passed under Theosophic influences, for the last twenty years I have not only been living at notable centres of Theosophic activity, but I have had the priceless privilege of working under one of the two greatest personages in the world The name of one of these does not need

mentioning to this audience. The name of the other is not far to seek and I am fortunate to be able to avail myself of this public opportunity to renew to them my most reverent loving and grateful homage.

And now for reasons of evolution—since all change is fundamentally for the better however much in the short run it may appear for the worse—my duties have been shifted from the centre to that which at first seemed very much to be the circumference. Hence re-orientation became imperative and my task has been to work towards the same goal from a changed angle of approach.

This brings me to my first reflection no doubt a reflection which has occurred to many before me. I claim therefore no originality for it or indeed for any of those succeeding. They have occurred to me and I venture to pass them on. My reflection is that the only distinction in reality to be found between a centre and a circumference lies in the attitude and activity of the observer of the individual concerned. In other words we alternate between our centres and our circumferences according to our changing attitudes and to the activities which these from time to time inspire. If we are purposeless time-serving selfish indifferent to the well being of others intent upon our own careless of the suffering and troubles of others ready to trample others down so that we may achieve our sordid ends—then we are living from the circumference rather than from the centre.

from the extremity rather than from the heart. If we are purposeful, forgetful of ourselves in our service of others, full of wise sympathy not mere emotional sympathy if we work so that others may be helped and stimulated to further effort, if we strive for virtue not only that we may be virtuous but to inspire others to virtue too, we are working from the centre, from the heart, and the blood of life, pure and strong, flows to the extremity, the circumference, vitalising it and making it purposeful. Why, then, did I speak about being shifted from the centre to the circumference? Am I not a centre in myself, wherever I go, whether potential or active? True. Rather should I have said that I had been moved from one or other of the two *archetypal* centres in this country. Benares, the sub-archetypal centre, and Adyar, the super-archetypal centre, because the centre for the world as a whole, Benares being one of the two principal centres for India. How happy we should all be if Bombay would complete the triangle. Adyar at the apex, Benares on the right and Bombay on the left, at the base. The Centre of Centres is, as we know, elsewhere.

Those who live in these two dear homes, these workshops, have the spirit of the centre thrust upon them, using the word "thrust" merely in the sense of a coming from outside, an opportunity deserved, and bestowed in anticipation and hope of worthiness. I do not dare to say whether I was born with the spirit of

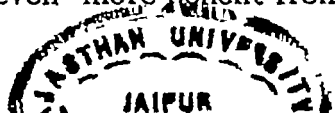
the centre in me except in the sense that we are all born centres willy nilly I do not dare to say that without the Benares-Adyar training I could have become an active centre. Indeed, it remains to be seen whether even with the training                      How ever that is another question Whether or no I was born with it in this sense I know that I have to endeavour to achieve the enervation of my centre in practice in the outer world. While at Benares and at Adyar I was largely merged incorporated in the ordered whirl of dedicated force generated through and by our President. Somewhat insensibly perhaps I was kneaded and moulded shaped directed, guided into the form and purpose required of me as an atom in the nucleus. And the stream surged forward carrying me with it

And now I have been shot forth to prove to what extent I have benefitted from the kneading and the moulding the shaping the directing and the guiding so that I may become a little sub-centre to do on a small scale for others that which it is hoped Benares and Adyar have done for me I am now a little centre—a little outpost—more or less on my own less on my own rather than more is my fervent wish for to be a semi independent centre is somewhat lonely work and fain would I feel sure that I am a tiny tributary from the main streams. At any rate I must make my own rate of stream-current. I must evoke from myself those centre-qualities—vitalised as they have

been which shall draw others to that light, that sunshine, which has for so many years been more or less successfully at work purifying and energising me

And this brings me to my second reflection Is not the purpose of Adyar, Benares, embryonic Bombay, and other centres of the more archetypal kind, in fact twofold? First, to be centres on their own account, second, to be working models whence those of us who are not in them, at least physically, though in one sense the whole Theosophical Society is in Adyar, the whole of the Indian Section in Benares, and so on, (and even the individual has his own super-physical link both with Adyar as well as with his own particular Nation-centre, and perhaps with subordinate centres too) whence those of us who are not in them, I repeat, who are relatively at the circumference, may vitalise our own individual centres, learn to work from them, 'thus energising their potentialities into actualities, so that they may become sub-archetypal for their respective surroundings

Adyar and Benares were more to me as workshops pulsating with extraordinary life than as archetypes for the world and for India respectively. One is merged in the daily work, and there is a tendency for the ulterior plan to be out of perspective But, as I look upon these centres from a point in their circumferences, I now understand that I should have derived even more benefit from them had I borne in



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mind as I am sure my elders must always be bearing in mind that the very work itself however self-contained it may appear to the worker has or should have its archetypal value in addition to the centre building value. It is obviously intended to have. To take Adyar for example the Theosophical Publishing House the Vasanta Press the Brahma vidyashrama the Dairy Leadbeater Chambers the Library the Lower House the Offices—all have their direct purpose of course but each has its archetypal purpose as well to show how such an activity should be carried on as the whole centre has its general archetypal value in many departments of human activity. I might take Benares similarly and those of you who are in touch with other centres could doubtless analyse them according to this twofold purpose.

As it was I was dominated by the work and life seemed comparatively easy. The right thing was always being done at least while the master worker was in residence though I have known of wrong things being done when she was not and I who address you have more than once had to cry: *Mea culpa*. Normally when we go wrong at centres where there are master builders either we are put right or the wrong going is not allowed to affect injuriously the work of the centre or to affect it as little injuriously as possible. We are not allowed to go far wrong if such wrong going matters importantly



to the centre, or, if we do not much matter, we are sent to do our wrong-going outside. Thus I flowed with the stream and, while so flowing, the friction of all the intervening obstacles smoothed and rounded me at least to some extent, and has not, I think, side-tracked me from the course. But now that I have been shot forth, I find I must constantly remind myself of that which I really gained as an integral part of the centre. I must use to wisest purpose such vitalisation of my own individual centre-potentiality as may have taken place. It is now in me to do on a minute scale that which Benares, Adyar and other centres are doing on large scales. It is in me; but am I succeeding? Am I able to express the needed courage, the needed perseverance, the needed purity and simplicity of life, the needed singleness of purpose, the needed wisdom? Ah! That is the question which still remains to be answered. But if I can express all these, then shall I have justified my membership both of Benares and of Adyar, be the immediate results what they may, be the judgment of the outer world favourable or the reverse.

And if I say this of myself, it is because each one of us here to-day is subject, from contact with Adyar however fleeting the contact, and whether or not a member of the Theosophical Society to the same vitalising process in greater or less degree. We have been drawn here that our respective centre-potentialities may receive such vitalisation' as we

allow them. Ample fluid is available. What is our charging capacity ?

Potentially it is in us to accomplish works of infinite grandeur to vitalise our centres indefinitely and we are members of the Theosophical Society we are here at Adyar we belong to this that or the other section to this that or the other branch or lodge to this that or the other movement in fact we exist that such vitalisation may come to full fruition How does such "belonging" how does our very existence itself bring about the result ? What is the process involved and how is the process facilitated through the Theosophical Society Adyar Benares all the other centres and all the brotherhood and progressive movements scattered throughout the world ? Why are strain effort martyrdom despair sorrow grief misery inseparable adjuncts of our existence ? Because the process of vitalisation of transmutation from potential to actual is ordained to take place in terms of time and time means movement Hence we have to be kept moving slowly or fast according to the amount of time we have already spent upon life's pathway or according to other considerations into which I am not competent to enter Omniscience and omnipotence are at the end of time or at the end of a certain span of time at the ultimate end of all movement Time is God's great alchemist by whose mystic power the imperfect becomes the perfect ignorance wisdom

weakness strength. And the Theosophical Society, Adyar, Benares, all the other centres, all brotherhood and progressive movements, the strain, the effort, the martyrdom, despair, grief, sorrow, misery, manifestation, life all these God sends us to keep us moving, to fulfil the purpose of time, or, to put the same truth in other words, to enable us gradually to learn to distinguish and to decide between the wise and the unwise use of this wondrous evolutionary force, as well as to remind us of the nature of that ultimate goal towards which the footsteps of us all are tending.

The various centres instruct us how time may be used with economy, wisely, so that God's purpose, which is ours, may be the more swiftly achieved than were we to spend time as is the practice of so many living in the outer world. These centres say to us - "You may take as much time as you like. But the more time you take the slower you will be in reaching the goal. Of course, if you are satisfied to take plenty of time, there is no one to prevent you from taking it up to a certain limit, and then God Himself will step in and reduce your expenditure. Expenditure is only allowed up to a certain point, though a very generous measure of it has been provided in God's Budget for His world. Practically, there is freedom to take as much time as we like. But when you get tired of taking so much time, of wasting it, of

revolving in a circle of not getting on perhaps we could show you how better work and more may be done in less time so that peace and hope may replace discontent and perhaps despair. For while there is freedom to take any amount of time there is necessity to reach the goal. So were it well were you willing to learn how to be economical of time. If the goal be inevitable why not get there reasonably quickly? It is hard work of course to be economical of time as hard as it is to be economical of money so as to put it to the best use, when you have plenty of it and thus are tempted to spend it on the unreal rather than on the Real. It is harder to use riches wisely than poverty because riches tend to attach us to the unreal unless we are wise in discrimination. That is why we are told that a rich man enters the kingdom of Heaven with more difficulty than a poor man. If therefore we spend time as if we were poor in time we shall the more quickly enter the 'kingdom of Heaven'. Poverty and child like ness whether we be rich or old are two keys of the gateway between the outer and the inner world but their meaning and use are only fully known to those who know the Mysteries. So speak the centres, and show how to spend little time to the best advantage to those of us who are tired of so often building to find that our little edifices are either continually falling to pieces or are on such insecure foundations

that we cannot, dare not, raise upon them any super-structure of beauty, and must often start all over again. Our centres strive to show, imperfectly no doubt, what kind of plans are required for the building God would have us erect, what materials are to be used to combine Ruskin's truly conceived Seven Lamps of Architecture, and the line of least resistance, through economy and skill of labour, to achieve the perfect edifice. Theosophists certainly, and members of the Theosophical Society I hope, desire to spend as little time as possible in unfruitful labour, and therefore are earnest to build wisely and enduringly from now putting straight that which has gone crooked, as far as possible avoiding mistakes, at least the same mistakes over again. Those who are still in no hurry have, as I have already stated, the freedom, within limits, to take their own time. We shall all eventually meet in the one home when our respective pilgrimages are done. And may I utter the thought that perhaps for the late-comer, for whatever reason he be late, the welcome will be specially loving, because for him the road to home has been so long?

But you and I have at length grown impatient. May I say that we are beginning more truly to reflect the Divine impatience of immobility and unrhythm? Fewer haltings by the wayside for us a straighter course, a firmer step. Perhaps we have already taken so much time that we are at last

tired of the expenditure I will not say waste. Those who seem to be taking more time than at present we are wanting to take may perhaps not yet have taken as much time as we ourselves have already taken. They may yet have to spend as much time as we have spent. So we have no occasion to preen ourselves on our quicker perception of vital realities. We are however meaning business at last and Adyar for example tells us how to be busy wisely effectively deliberately. It should be remembered however that Adyar—and all other centres too—has a message alike for those who are tired and for those who as yet are not. The latter are reminded not necessarily in their physical but certainly in their super physical brains of the nature of the goal that must sooner or later be reached of the kind of building that must eventually be builded. These centres are physical reminders silent though eventually compelling witnesses for those who while having eyes to see and ears to hear yet neither see nor heed but convincing witnesses to all who having ears and eyes have gained the power to hear and see.

To such ends are dedicated our various centres throughout the world. The perfection and completeness of their dedication largely depend upon the individual dedications of those called to dwell in them by fortunate karma, by the world's needs at the time and by their relation to these needs. And

the more conscious the individual worker of the nature of the centre's dedication, the more will he himself profit from membership, while the greater will be the centre's power. Fortunately, some of the centres have at their head master-builders. Adyar, as we know, has one or two such. Hence, an Adyarian cannot, while living at Adyar, but profit to some extent by his membership of the centre. If his or her craftsmanship—spiritual, intellectual, emotional, physical—falls continuously short of the minimum standard required, he or she may be dropped, let us hope temporarily only, and an understudy, who probably does not know he is an understudy, will take the place of the "resting" worker, may come to Adyar quite casually, and will settle down to work. Thus God's plan unfolds irresistibly, unrelentingly, but in an infinite tenderness of which we can form no conception.

My third reflection enters appropriately at this point. What is the material in use at these nuclei of divinity? Or, in other words, what are the constituent elements of centre-ship? One basic material—expressed in the first Object of the Theosophical Society Brotherhood. To the extent to which we are brotherly, to such extent are we wisely and effectively vitalising the potential so that it becomes active, living from our centres rather than from our circumferences. Adyar might well declare in advertising form: "We exclusively use brotherhood-material in our construction work." I trust that in

practice and fact the word exclusively is only the slightest exaggeration. And to the extent to which we use this material to such extent will the process of reconstruction whether by means of Great or Little Wars or by all the other destructive means detailed in history tend to become less and less inevitable. The first Object of the Theosophical Society declares Reconstruction? Yes if inevitable. But why not try to avoid the resultant expenditure of time by using the only enduring material—Brotherhood which dispenses with the need for Reconstruction. But not only does this wonderful first Object enunciate the principle it also declares the manner of its application—at least in broad outline, leaving us to work out the details.

Do not apply the material says the first Object so that it favours, or hardens one sex at the expense of the other to the detriment of the efficiency of both. Do not use it it is implied so that it is confined to one creed and intolerantly excludes others. Do not use it so that one race is favoured the well being of other races being thereby injuriously affected. Do not use it so that it consolidates one caste against other castes breeding contempt on the one hand fear and hatred on the other. Purify untouchability by the pure love of your touch. Brotherhood consolidates. Let not the consolidation be an exclusive solidification but rather an all-embracing blending. Let brotherhood be spread universally says our first



Object, as a foundation—the differences being but the superstructure, so that there is the one foundation for a dwelling which provides at the same time all the conveniences, and present uses of distinctions of caste, creed, sex and colour. Thus will the unity latent become the unity manifest dominating, harmonising, directing the purpose of the diversity. Differences at the top and not at the bottom, without and not within. This is the distinction, and a mighty distinction it is, between a centre and a circumference, between a centre latent and a centre active. This is, *and* should be. I do not say “*or* should be,” the distinction between Adyar, together with its replicas throughout the world, and the outer world generally. Mostly, we see around us differences underneath and unity, hollow and artificial, on the surface and thus superficial. We may talk in terms of unity and understanding, but more often than not we are occupied in acting in terms of differences and mistrust. Not so very long ago in our evolution we hardly even talked in terms of unity. Those wiser will generally, in the long run, act in terms of unity and understanding, however much they may talk in terms of differences. The really wise will act and talk in the spirit of unity. Such are the four stages of growth.

It has been borne in upon me, as I am engaged upon the difficult task of vitalising my centre so that it reacts appropriately to its surroundings, how the

first Object of our Society does more than express in terms the brotherhood principle does more than indicate to us the principal pitfalls which may lead us into non brotherhood or even into anti brotherhood—the pitfalls of caste, creed colour and sex antagonisms. True, one may first be drawn to the Theosophical Society because its first Object answers a sensed or an unconscious but universally existing longing for some satisfactory touch with those fundamental realities which in ordinary life are so much hidden or misshapen. The loneliness of self seeking must eventually pall upon us even though it may still be any thing but an outworn garment. And there is somewhere in us, recognised or unrecognised in our physical brains, a craving for real comradeship for a visible touch of the unity, for an assurance that there is the Real amidst that which is increasingly felt to be the Unreal and which ceases to feed us leaving us starved and weak. Such craving at length culminates in a groping which leads possibly through preliminary satisfactions afforded by other movements to membership of the Theosophical Society. Self seeking may still remain but it has lost the firmness of its hold over us and the dawn of the last three stages of evolution—Self-sacrifice Self surrender Self realisation—is at hand. We are seeking the bedrock and the Eternal within us is drawn to the Eternal without as expressed through the vehicle of our Society for like attracts like. So having joined the

Society for the sake of the brotherhood, we are some distance on the road to its discovery in ourselves, and from this point we begin to desire to become its active exponents. Thus, in course of time, we perceive that we join the Society not so much to make acquaintance with the spirit of brotherhood as something which we had not before, as to find that it has been within us from the beginnings of time and before, surely when time was not, and that the supreme value of membership of the Society lies in the insight it affords us as to the means of demonstrating the fact of brotherhood in daily life. This is why I suggest that the first Object does more than express the principle, more than indicate its application in general terms. What does the first Object further declare? That the Society is to form a nucleus of universal brotherhood. Brotherhood is everywhere. Recognising this truth as our foundation, we must, declares the first Object, set about, I was going to say "isolating" it, and I might quite accurately use the word in its chemical significance, but to avoid misunderstanding I will say, concentrating it, in its essential form, harmonising and fulfilling the diversities. In this way a centre, a nucleus, is made a radiating influence, whence vitalising forces broadcast themselves in all directions, some, of course, falling upon barren places, but some falling on fruitful soil.

But is not a nucleus something more even than a radiating influence? Is it not the reminder we so

often need that God's plan for His world is not going wrong but is slowly though surely working to its appointed end? Is it not the coming certainty casting its substantial shadow before? Is it not the little ray of sunshine breaking through the clouds to remind us that behind and in the darkness the doubt, the despair through them all the Sun of Light and Love and Glory is shining and that some day the darkness and the despair and the doubt shall be no more? Is not every nucleus in essence and from the standpoint of the Eternal the promise of a perfection though sometimes during its unfoldment it seems and perhaps is in terms of time the temporary failure of a hope? The innocent babe may become the wicked man but the wicked man will become again the innocent babe, and some day by very reason of the nucleating process, the wickedness shall be known no more. A nucleus is a becoming an embryonic future heralding the consummation of a present purified past. This is what our Society is. This is what Adyar is and other centres throughout the world.

The Theosophical Society says Brotherhood though truly everywhere, yet to most is too often invisible, spasmodically and dilutedly expressed as it is in most is only partially awake. Let us arouse it further in ourselves, and make it visible in our lives. Let us do this collectively as well as individually so that there may be a brotherhood of souls

exemplifying the brotherhood in life. If we can succeed in doing this, people will gradually begin to realise that the power and peace of brotherhood are in them too, provided always that we ourselves show that it is power and that it is peace a positive brotherhood, not merely a negative brotherhood.

Fortunately for the success of the Society's work, the world has reached the stage of knowing that essentially we are all the same, that we share a fundamental identity of nature. What we are, others are or may become if so they choose, perhaps once were. What others are, we are or may become if so we choose, perhaps once were. Unfortunately, we are prone to use this fundamental identity rather to excuse our weaknesses than to spur ourselves to harder effort. It is true that in the long run we prefer comradeship with the saint rather than with the sinner, especially if we can obtain the advantages of saintship without being circumscribed by that self-preparation the achievement of saintship is seen to rigorously entail, but in the short run the fact that we are all sinners, *et c.*, ignorant, offers us a convenient justification for the sin, the ignorance, and there is always the death-bed repentance upon which we rely the more confidently by reason of that curious sense of immortality which finds expression both in fear of death and in living as if for us death were indefinitely postponed *sine die*, may I say? To sin is natural,

therefore hardly blameworthy and surely God cannot but take a lenient view of that which is natural! Are we not in the habit of declaring that it is more brotherly more demonstrative of good fellowship and of an absence of all sense of superiority to have the common failing than to be without them and thus apart and thus a kind of irritating though possibly silent reproach against a mode of life with regard to which we hold a confused view that safety insurance against results lies in some mysterious way in numbers. The validity efficacy of the insurance is tiresomely challenged by those who by their defection from the number diminish them. It is convenient because stimulative of fleeting ease and a sense of comfortable insured security to take this attitude when we are concerned with the ignorance the weakness the sin—the ignorance side of the fundamental identity. And too often the Real seems to be dull gloomy sad while the Unreal has at least the merit of giving temporary enjoyment. It seems easy to share failings. They give a sense of comradeship of being in the same boat of swimming or sinking *together*—do you see how the *togetherness* will out? It is an expression of the brotherhood. We must have comradeship albeit we achieve it through active participation with others in our common failings.

Most regrettably, but often on account of strange and complicated psychological processes into which

I have no time to enter, virtues too often seem, indeed are ignorantly demonstrated as, exclusive, separative, making for isolated, cold, self-conscious, unapproachable superiority. So many so-called virtuous people seem to be under no compunction as to the decency of saving themselves alone, leaving others to their fate. Virtuous people are so often grossly absorbed in themselves, and in making other people according to their own small measures. Virtues do not seem to bring joy and lightness. On the contrary, they seem to make life quite inexcusably harder. They seem to be spectres even at innocent feasts. Surely there is no harm in reasonable pleasure, and yet

Hence, many people are afraid of progressive movements, because they believe them to involve the giving up of all that seems to make life worth while; and they have not yet discovered that they have still to reach a really final solution of the problem as to what it is that actually does make life worth while. And we find the reformer, the faddist, and their like, and no doubt, too, not a few members of the Theosophical Society, damned and I am half inclined to think rightly damned as kill-joys, as taking life gloomily, coldly, aloofly, primly, proudly. Yet virtue should in practice be found more joy-giving than weakness, even in the short run. To prove this is your and my business. So we must try to make brotherhood attractive, not morbid, while we are striving to make it visible. We may be as faddy as

we like for ourselves, full of all sizes of bees in our respective bonnets, full of all kinds of idiosyncrasies. But let our fads and idiosyncrasies be a nuisance if they are at all a nuisance which they ought not to be, only to ourselves and not to others. I confess to little respect for the member of the Theosophical Society who has evolved an aggressive intolerant conclusion with regard to the way in which his standard of the "true Theosophist should lead his life. And when he or she comes across a fellow member who does not conform to the suburban Theosophical standard then we have. Do you really do this or that or the other? Oh! I thought that etc. and with it a prim air of pitying disapproval and self conscious rectitude. Theosophists are not keepers of others consciences still less are members of the Theosophical Society. We are fellow travellers with food to share with, but not to thrust upon others. There is something even from the spiritual point of view in the saying that one man's meat may be another man's poison. And the one and only standard of a true Theosophist is kept elsewhere, not by you or me. Let us show a *joie de vivre*. Let us take life happily difficulties happily even sorrows as happily as we can—remembering what is said about sorrows in *At the Feet of the Master*. Only thus will people be attracted to brotherhood unless their path for the time being is that of self mortification, when perhaps they might be more



attracted by a Society dismal than by a Society joyous Taking the world as it is, it is our task, it seems to me, to prove in our various nuclei, and in our own individual lives, the proposition, which the first Object of the Society indirectly enunciates, that brotherhood gives more happiness than self-seeking. The latter gives happiness for a time, we all know that Ours the duty to demonstrate that the former self-sacrifice, which is another way of saying brotherhood, gives happiness more lasting, the only happiness worth having, and a peace that self-seeking never gives And if we cannot altogether escape self-seeking, let us at the same time strive towards self-sacrifice, so shall the weakness, the ignorance we share and the strength towards which we all must strive arouse the comradeship the Father asks from His children

And when the first Object has thus declared its threefold message, we inevitably begin, if we are wise, to learn by doing We realise that to know brotherhood we must be brotherly We are told "Don't do this Do that" this is the implication underlying the words "without distinction," etc., which occur in our first Object And we generally realise that we must begin our work at home The brotherhood of souls must first, if at all possible, be a brotherhood of the family souls, and thence expand outwards Of course, it is easier to begin outside the home At home, we are not taken at our own often

inflated valuation of ourselves whereas there is normally a tendency in the outer world to take us at our own valuation of ourselves as a matter of carelessness or possibly to ensure a *quid pro quo*. But the difficulty is that there is nothing lasting about that which we preach or do outside the home unless in the home we are true to the principles it involves. This is a maxim of the spiritual life. So we say to ourselves if only we could see a brotherhood model working under home conditions we should be much better able to put our theories into practice.

This brings me to my fourth reflection that Adyar perhaps some other nuclei is a brotherhood object lesson a working model of the kind we require. It is on a somewhat larger scale than the ordinary home, and the life is more complex. But essentially it is a home—expanded. Adyar is learning by doing and is an object lesson for us to see what doing means. Moreover Adyar is a true teacher for it does not do the doing for us. We must do the doing for ourselves, though to see “how” is useful. It is good to pay occasional visits to Adyar to see the “how” in progressive operation. It is even better if possible, to become for a time a member of the workshop for the better mechanic is he who has toiled rejoiced and perhaps sorrowed in the workshop itself. Let me parenthetically observe that I add the words toiled and sorrowed advisedly for life at Adyar and in lesser degree at other centres

too, and always as we strive to live from the centre rather than from the circumference, is to no little extent in the nature of a surgical operation, or, if preferred, in the nature of an alchemical transmutation. You are expected to cut away the unbrotherliness, disentangling yourself from, for you, old, outworn prejudices, superstitions, convictions, and innumerable other impediments which cling to us, literally for dear life, from out the past, and which we must jettison to make room for the kind of cargo appropriate to the next few ports of call. The doing of all this leaves temporarily a sore place, perhaps many sore places, a raw surface, and, to many, an early experience of Adyar life and of living from the centre is an on-edge feeling, which at the least means irritability, for it is not easy to remember that our ailments and misfortunes and obstacles generally are our own fault, while it is easy and soothing to lay the blame upon others—it gives us that sense of injuredness which plays so important a part in our fancied well-being. What child, for example, reading *Jane Eyre* has not taken unto itself a Jane Eyre feeling about its own life? It is all part of that wonderful imaginative process which on the one side manifests as selfishness, when it resuscitates the outworn past, and on the other as self-sacrifice, when it anticipates the glorious future, as when we imagine ourselves to be the heroes, saints and martyrs about whom we read, sharing with them their exploits

and their sufferings. Imagination courage—vital ingredients these of greatness. Without them no greatness is! Selections not being made at random so far as Adyar is concerned there are very few instances of this on-edge feeling triumphing of a toppling over the edge if I may confuse my simile. But it affords one of the tests nevertheless.

To return Adyar shows us how brotherhood principles are to be translated into brotherhood practice what is the actual nature of the nucleus making process and to give its teaching verisimilitude, Adyar presents a world in miniature a home enlarged. But at Adyar the wind is less tempered than in the outer world while the lamb is more shorn: as is, no doubt the law in the case of centres. At Adyar we are continually coming up against strange experiences hard blows to our prejudices keen searchings of our pride. We have continually to be adapting ourselves to a growth and change which is perceptible and actively disturbing. In the outer world save in times of crisis and urgent need growth and change take place almost imperceptibly so as to avoid that very disturbance which is necessary both to Adyar and to Adyar's inmates that they may grow quickly. Ideas views opinions of all kinds come hurtling through the air and the Adyarian must be ready for them (and this is part of the strain) not necessarily imbibing them but at least examining them in a spirit of

sympathetic enquiry The community spirit demands our service We must offer our idiosyncrasies and prejudices, and some of our pride, though we cannot offer all, as a sacrifice upon its altar. We form cliques We are shaken out of them Sometimes we think our fellow-workers impossible, or they may think us impossible And we have to remember all the while that each one of us is infinitely possible Race-pride in its narrow sense? Shattered Custom and habit-pride in their separative sense? Shattered Conventionality-pride in an exclusive sense? Shattered The pride of faith which breeds a sense of superiority and self-righteousness? Shattered Tolerance and understanding? Intensified Respect, genuine respect, for the views and opinions of others? Intensified The attitude of intuitive appreciation substituted for the instinctive attitude of destructive criticism and condemnation Thus, and otherwise, is Adyar at work On the one hand, a shattering of the outworn On the other hand, and simultaneously, a building of the new and larger home for the growing soul that needs the larger life Of course, I would not have strangers imagine that the machinery is always in perfect running order All human institutions, even though super-humanly inspired, are fallible, and let it be said that a touch of fallibility makes us wondrous kin and the very imperfection, even perchance a momentary

back sliding, helps us to realise that perfection is not expected from the imperfect and we become all the more willing to profit from the rest of the forward sliding or I would rather say from a slight experience of the road to occultism, forward bumping though I hasten to explain that I do not for a moment suggest that the normal condition of Adyar life is a series of jolts. On the contrary what is the result of it all? Are we not year after year as we come to Adyar or live in it deeply sensible of the atmosphere of strong peace, of happy serenity of eager understanding of a right proportion between inertia mobility and rhythm of keen reverence for ideals whether embodied in persons or abstract in principles, of one-pointed purposefulness of joyous dedication? The blending may not be exact in the case of any particular workman, for to learn the art and science of blending takes time. But there is a very expert time-experienced blender guiding the attempts of the younger craftsmen and mistakes are minimised while good intentions are helped to come to wise fruition. A little shaking here and there perhaps, in emergencies an occasional shaking *out*. But while the rest of the world may be trembling to its foundations Adyar and I believe the same may be said of other centres too is steady on the road to its appointed end. I think I ought to add that this steadiness, born of harmony and understanding

trust, by no means indicates that there is only one point of view at Adyar, a single stereotyped attitude to which all must conform. On the contrary, there is rich diversity of opinion—political, social, religious. I suspect that if Adyar opinion were to become colourless and insipid there would be imported some fanatic to shake Adyar up. As it is, I have in mind one or two Adyarians—wild horses will not drag from me their names—whose mission it partly is to help to keep Adyar life fluid by the fact that they hold opinions not shared by the majority of their fellow-craftsmen. Adyar gains by rationally and modestly expressed diversity, and Adyarians are learning to mind their own respective businesses and to use the friction of constructive disagreement to promote that warmth of goodwill and mutual respect without which brotherhood is either cold, unfruitful, or condescending.

And so to the fifth reflection. What next? Why, the making of a working model for and of ourselves—the model of a model of God's Eternity. Adyar exists that I, for example, temporarily an ex-student, may make an effort where I am in the direction of producing something like Adyar. I dare not be more definite. And first of all I must try to be a little Adyar *all of*, not *to*, myself. I must be uncompromising with myself. This is a truth at which one often shies. Most people prefer to be uncompromising with others, and to make up by being full of

compromise towards themselves. This is fatal for it lulls us into a sense of false security. When we try to justify ourselves wrongly we are in fact cruel to ourselves, perpetuating a devitalising self-deception. So is it also when we do aught else to camouflage the reality. We must try to see ourselves, not as others see us, for though interesting, the sight would be vastly misleading so I do not ask this power of God for it is not so difficult to discover unless we do not want to discover what others think of us but as we really are, with all the veneer chipped off remorselessly with all the self-deception torn aside decamouflaged with the strength and the weakness displayed as they are. Then let us look at ourselves calmly dispassionately not coldly (except in the sense of scientifically) sympathetically understandingly yet neither disparaging nor condoning. Having thus diagnosed ourselves, let us be our own surgeons so far as we can perhaps calling in consultation in the case of major operations some surgeon more eminent by reason of the operations performed upon himself and by himself cutting without fear probing without favour. This needs courage, of course. But there is no real worthwhileness in anything that does not call for courage. Courage, endurance belong to the enduring, the lasting. And here without a moment's delay I must interpose an observation. I beg you all not for a moment to fall into the delusion that I practise as I



preach If I did, I should either be in the Himā-layas, or down here as some of our elders are down here, remaining to help and to guide As I am speaking I primarily address myself, and you too, friends, because you happen to be listening But the lecture I am apparently delivering to you I must first apply to myself, so the Arundale you see before you is trying to take to heart the admonitions of something wiser within As for the practice, it follows haltingly a long way afterwards, or perhaps loses its way altogether How unstrangely the reverse of my revered leader, who preaches magnificently but who practises more magnificently still So please make no little clay image of me, it has been done before with sad results, for it will not be long before you will want to, or have to, break it, and then either you will be angry with me or unhappy yourselves, or both I ardently believe what I preach, circumstances have given me undeserved prominence and that is why Mrs Besant calls me to address you from this platform

How much there is to do for you and me who come to Adyar It is the taking of a spiritual bath, or it is a spiritual compass-adjusting time Our compasses go wrong as we live in the outer world. They get affected by other compasses, lose their magnetism, and point elsewhere than to the spiritual pole The short time we pass here, with visible and invisible forces at work, serves

to effect the necessary adjustment and magnetisation so that once again the needles of our aspiration and endeavour point to the spiritual pole of the world and I pray may keep us through the coming year unerringly on the course of righteousness. The accuracy of this adjustment depends upon our individual receptivity. We must try to feel Adyar imbibe its tone its attitude its outlook. We must wander far from the madding crowd if you—the crowd—will excuse the impertinence down by the inspiring sea among those beautiful groves which seem to breathe peace and goodwill by the bust of our President Founder where this life's outer vesture was duly returned whence it came and where we learn of indomitable courage child like simplicity and unwavering devotion in the quiet of the evening in the solitary places. Visit the great Library and after paying homage to him who made it possible commune with the spirit of the books therein assembled—it pervades the very atmosphere. What does the Library stand for? Brotherhood primarily and truth. Open any book you like. It has a message of truth or brotherhood (they are the same) for some one if not for you. I believe there is not a single book which has not its definite relation to some aspect of one or other of the three Objects of the Theosophical Society. It has been chosen for this relationship, even if it is only a novel. Sit quietly in this Library and hear the authors speak.

their messages Sum up what you hear Contrast the message of the Library with that of the " T P.H " May I just say that while the Library seems to bring to me a sense of the Eternal, the " T P H " summons me to make good use of Time ? Fundamentals in the Library , their adaptation to the changing times in the " T P H " I might pursue this theme somewhat further, for I am one who likes to read a message in my surroundings, and I could tell you what I think the Adyar trees and flowers are telling us, what kind of magnetism comes to me from the very soil But discursions must have their limits Visiting the Theosophical Publishing House, think of this fine business as our great truth broadcasting station , imagine to yourselves how many people all over the world have been brought to the light through the " T P H " and its sister organisations What reflection will it have in your own Adyar as you are constructing it ? Visit the Vasantā Press in many ways the heart of the " T P H " and realise what the relations between employers and employees may be under the inspiration of Theosophy, realise that the Theosophic spirit intensifies efficiency, worldly business efficiency, if rightly and wisely applied Visit the Dairy, the Power House, Leadbeater Chambers, the Brahma-vidyāshrama, and all the other sub-nuclei which together make Adyar what Adyar is, and try to think out how you can reproduce the spirit pervading them, even if it is not useful or possible to reproduce

the form. Catch the sound of that note of power and peace, and the hum of busy building which is the voice of Adyar and let your heart be as a disk imperishably recording this note for future use and reproduction. So shall you have accomplished the purpose of this pilgrimage, and the task awaits you of reproducing the note of Adyar in the far-off places that its sounding may stir into being yet another perhaps many another nucleus of universal brotherhood on the model of the larger nucleus which is our Society and the movements it inspires.

I listen I remember I reproduce. Such is the task of those who pay their homage at this Shrine of the Real amidst the would be Real—I do not somehow quite like the use of the word un Real. And even those who are for the time being denied the privilege of physical contact must surely have some extra physical contact which shall enable them almost as keenly to sense the centre's chord. No member of the Theosophical Society who is to some small extent at least a Theosophist but has contacted Adyar and through the contact has sensed the brotherhood-spirit in practical operation—Theosophy applied has come out of Time to glimpse the shadow of Eternity

Every such member is thereby dedicated to the reproduction of this spirit for he has both seen and heard it remains for him to testify by life. I have often and often thought of this, stationed as I am at

an outpost which it is my task to help to make a fortress, a stronghold, not necessarily of the Theosophical Society, but surely of the Theosophic outlook, of brotherhood and peace. My own home to begin with. Has *it* the Adyar tone? Does it breathe through brotherhood the spirit of dedication? People visit it. What effect has it upon them? Does it radiate peace and goodwill? Is it a fighting home, fighting for the right against might, for the weak against the strong, for justice against injustice, in all spheres of human activity? Is it a sanctuary, a temple, a general Headquarters of righteousness? Is it a Godly house, physically Godly, emotionally Godly? intellectually Godly? If so, it is spiritually Godly as well. A house divided against itself cannot stand. A house the inmates of which are members of the Theosophical Society and which is at the same time untidy, ugly, dirty, breathing purposelessness, irresolution, confusion, vagueness, coldness, a state of cringing before conventionalities, a slavish subserviency to public opinion such a house is divided against itself. Either the untidiness, the dirtiness and all the rest of it will conquer, or that which made its inmates members of the Theosophical Society. Battle there must be. As it is the house cannot stand, cannot stand for all that it ought to stand. Its inmates may preach, but their dwelling will bear witness against a message which the very

mode of its existence ought to confirm Its inmates may preach in all fervour brotherhood peace and all the virtues yet their words shall be confounded by the facts of their own daily lives. I am not saying that we must do no preaching until our homes are set in order—our spiritual intellectual emotional and physical homes. Were I so foolish as to advocate such a course and you so unwise as to follow it there would be no preaching at all for most of us. I am insisting on the need for simultaneity for practising what we preach at least to some small extent for preaching to any extent what we practise, provided the practice is worth preaching about It is not enough to do good deeds to others, to bring them to the light, to try to console them with the utterance of great spiritual truths to hearten them when they are depressed to show them the way of cheerfulness amidst their own griefs and hardships. Such activity is not particularly difficult However much we may sympathise still we have the ease of actual detachment from the trouble The test is also as to the extent to which we are able in our own times of need, adequately to satisfy ourselves with the consolation we administer to others in theirs And that this test may be passed with flying colours we must begin with the little things of life, because our attitude towards these determines the way in which we shall meet the big things those things that wrack us, tempt us, are for us life's storms My brotherhood capacity in

terms of the outer world, depends upon the extent of my brotherhood-life in terms of the smaller world which is my dwelling-place and my surroundings

And from the home outwards. How far, to what extent, is an Adyar spirit growing up in the town, the city, in which I live, as a radiation from my smaller world? It is, of course, excellent that there should be a strong Lodge or Branch of the Theosophical Society, with a substantial programme of periodical lectures, with a reading-room, a library, a lecture hall, and what not. If this can be achieved, so much the better, and surely sooner or later it ought if possible to be achieved. But two considerations come to my mind. First, is the strength of the Theosophical movement, as exhibited in the strong Lodge with a strong membership and with a strong programme, is this strength mainly expended on itself, on its members, is it the be-all and end-all of the members' Theosophy, or is it a strength which, while necessarily giving impressiveness and solidity to the Lodge, its membership and its programme, goes forward through and from the Lodge and its activities, surging through the surroundings, vitalising them and purifying them? My second consideration is: Which is after all the more important, the life or the label? Both are in one sense important. But it is more important to make Theosophists than to make members of the Theosophical Society. Theosophical Societies may come and Theosophical Societies may go

—has the nineteenth century Theosophical Society come to stay and not to go?—but Theosophy goes on for ever and so does a Theosophist allowing I beg you to bear in mind more constantly than is generally borne in mind for that very imperfectly understood Law of Spiritual Tides of Action Reaction especially as it applies to individuals. Remember that merely to be a member of the Theosophical Society and to be very little of a Theosophist, is to be in constant danger of being at the mercy of those outer changes of circumstances which must inevitably influence that which is of their own nature which partakes more of the outer than of the inner. But to borrow a simile from Professor James no outer change of circumstances can prevent the nightingale of Life's eternal meaning from ever singing in the heart of him who is a true Theosophist. A member of the Theosophical Society may resign his membership because of this that or the other apparent change in the outer circumstances of the Society's life. But the Theosophist knows that these outer changes come and go—impermanent and that in any case they are ever in process of adjusting and subordinating themselves to that imperishable and unchanging Reality which is the Society's heart. A member of the Society may feel aggrieved because a particular opinion un congenial to the temperament and outlook dominant in him for the time being seems to be pervading the Society to the fancied or real obscuration of its



essential message. But the Theosophist knows that the opinions and outlooks of fleeting significance and value depart or merge, those only surviving which constitute the gradual unfoldment and elucidation of the truth. Those which are fleeting will either be of some, special and local, temporary value, or may be but surgings, often perhaps ill-directed, ill-expressed, of that Brotherhood-force which we younger souls are far from understanding how to wield. The Theosophist will be able to distinguish between the fleeting and the permanent. He will have the patience to await the passing of the fleeting. He will remain strong among the storms, helping those in danger of shipwreck, proclaiming his creed of Reality, not that the creed may prevail, but that Reality may prevail.

So my first objective must be to help those with whom I come into contact to unfold the Theosophic spirit. This is my primary concern. The question of membership may come afterwards, or it may even not come at all, so that I have stimulated in them that which, after all, only needs awakening, the Theosophic spirit, the Theosophic attitude, the Theosophic outlook, which is goodwill, understanding, eager service, courage, sympathy ; or to use language worthy of the Theosophic conception of life.

A clean Life, an open Mind, a pure Heart, an eager Intellect, an unveiled spiritual Perception, a Brotherliness for all, a readiness to give and receive Advice and Instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our

confidence in and believe that Teacher to be in possession of it, a courageous Endurance of personal injustice, a brave Declaration of Principle, a valiant Defence of those who are unjustly attacked, and a constant life to the Ideal of Human Progress and Perfection which the Sacred Science depicts. These are the golden Sails of the Ship of which the Learner may climb to the Temple of Divine Wisdom.

I may and should hope that membership of the Theosophical Society will be the result. I may and should hope that those whom I may be able to help will be impelled to look for the source of my own helpfulness, will want to reach such source so that in turn they may be to others that which they have felt me to be to them. But what I am out for if the expression may be pardoned is that a friend shall be able to say to me, "I cannot believe the things that you believe. I cannot believe in the existence of the Masters. I cannot believe in the near coming of a great World Teacher. I am unable to agree with your President's political activity. I do not understand karma or reincarnation. But you have made the purpose of my own life more clear to me. I feel I know better whither I am bound and how to get there. I understand the purpose of my faith as I have never understood it before. I feel strength where hitherto I have felt weakness and doubt. I feel the spirit of Brotherhood. I am eager to express it. I am eager to help others as you have helped me—not by proclaiming your opinions as if you had obtained exclusive access

to the truth, not by trying to force them upon me, pitying me for my ignorance of them, not by trying to shunt me from my pathway to yours, but by respecting my views and helping me to see my own way more surely. What is the nature of this movement which gives you this power and insight? I would join it, both for my own improvement, that I may be among soul-comrades, and that in turn I may help others as you have helped me."

Needless to say, no one has so far expressed himself to me in these words, or in any language approaching them, for the simple reason that though an ardent member of the Theosophical Society I am not yet a sufficiently ardent Theosophist. But some day these words shall be said to each one of us, and then shall we have justified our membership of the Society.

I am somewhat doubtful whether a few years ago I could have spoken as I am speaking to-day. Not so very long ago I myself was dominated by my convictions when I should have been their master. And it may be that this is a stage through which we all must pass. First we must be possessed, if later we would possess. In any case I am now beginning to appreciate what a nuisance I must have made of myself to many people by an aggressive pertinacity of pugnacious conviction both with regard to truths, and to opinions which may not have been truths. I am thus beginning to be more and more thankful that

the wise founders of our movement and their wise successor stood and stand fast against the blending of creeds and orthodoxies of whatever nature with the simple foundations which unite us. The result is that our Society is able to welcome within its fold any number of movements subsidiary to exemplification of the one principle of brotherhood provided that their respective devotees are able to reconcile their objects with the first Object of the Society itself. If they so certify they are welcome. There is even no reason why they should not if so they choose proclaim that theirs is the latest edition of the truth and that sooner or later we all shall have to come to it. If so they choose they may feel assured in their hearts that the Society was in fact founded to lead to their own particular interpretation of the truth. But because of that very brotherhood to the truth of which they subscribe they may not commit the Society to their own beliefs. They may assert that such and such is the truth but they may not declare that the Society also makes the assertion. I know that the Masters exist, but I have no right to assert that the Society declares Their existence. I may, however say that for myself the principle of brotherhood implies Their existence. It is always safer, indeed more modest more in keeping with our obviously incomplete and most inaccurate knowledge that while we may and should feel the force of conviction for ourselves we take care to guard against

the tyrannising by that force over others, which it is prone to do unless restrained. We are supremely free to draw such conclusions from the one fundamental principle as we may believe to be compatible with it, and we are free to work these out within the Society with the utmost fervour. But we must leave to others the same freedom which we enjoy and exercise. Go back to Blavatsky or forward to whom you please, or stay where you are. Do what you like, but while you are doing it keep off the pedestal of self-satisfied rectitude, and beware of that common manifestation of pride—the belief that that which is knowledge for you is necessarily the knowledge for others, or that that which you know to-day you are certain to believe to-morrow, either at all or in the same way. I feel sure that even that knowledge which to-day we feel we know most thoroughly will be found to undergo perhaps substantial, and even sometimes vital, modifications, as knowledge grows from more to more, provided that more of reverence in us dwells, and that our lives make one music as indeed they must if brotherhood be real, but that there is more consciousness in the making as time goes on. It is curious to me that members of the Society who happen to be out of tune with certain subsidiary activities carried on by individual members or groups of members, or with certain colours in the kaleidoscope of the Society generally, feel it incumbent upon

them to resign their membership. Has any of us sole access to an accurate definition of brotherhood so as to be able to dictate what conceptions of brotherhood individual members shall have and how they shall express them? There is room and welcome room for all manner of diverse conceptions of brotherhood *within the Society* and if we are in the phase of wanting to be cocks of our own roosts we are at liberty to construct our own little barnyards in the shape of subsidiary movements, though I should add that none of our subsidiary movements have so far been established on this principle! But the liberty must not degenerate into oppression and intolerance as history shows it so often does. Let us remember that the Society is ever bigger than its parts however big the parts may be. The Society includes, I use the word deliberately the biggest figure in it—our dear President. The Society is so big that it gives her room (may I say and to spare?) to do the tremendous things that she does and the Society is left over after she has done them and while she is doing them too. This is a fact that people sometimes overlook thinking that the Society is not only not left over but is absorbed by the President—a proposition which the President herself is the first to deny with the utmost vigour. And so wonderful is the force of the brotherhood material that there is ample room for you and for me also to do

the most tremendous things, if we could things, too, in opposition to the President's things, if we possess the necessary conviction and honesty of purpose. The President welcomes, I feel sure, all honest difference of opinion, and the more forcibly it is expressed, consistent with brotherhood, the better she is pleased. The brotherhood-spirit must be dominant. Then, but then alone, the more the diversity the stronger the Society. Hence, if a member has not the power to feel brotherly towards beliefs and opinions inharmonious with his own, if, within the nucleus, he feels called to pass judgment, adverse judgment, upon the beliefs and opinions of his fellow-members, if he stands against them, fights them, in a spirit of intolerance then is it perhaps better for the Society that for the time he should withdraw, or be withdrawn, from membership. But only if brotherhood has given way to intolerance, and to a feeling, a mood, of superior knowledge impatient of difference. We want the newcomer to feel that he has joined a movement which has ample accommodation for all his political, educational, religious, social and other luggage, but that he must not ask others to replace their own luggage by luggage like his own. He has his own luggage. They have theirs. Sufficient to each is his luggage. I welcome the statement, made, I know, very often contemptuously "What a motley crowd you people are! What a heterogeneous

lot ! It is testimony to the catholicity of our Society not only in theory but what is still more important in practice provided always the motley crowd is composed of individuals who respect each other. The lions must learn to lie down amicably with other lions, as well as with the lambs. A lion can lie down with any lamb. If the lamb annoys him, or if he is worried by the lamb's proximity he has but to absorb it. His lesson is to leave it alone. But it is a far more difficult proposition to lie down with another lion who refuses to be absorbed. This takes some doing. Lions must learn to lie down together not to fight savagely and harshly but to agree to differ and to differ in order eventually to agree. I want the Back to Blavatskys thus to lie down with the Away from Blavatskys, if there be any and with the Stay where we-ares, if there be any and with all the rest of the Tos and Froms and any other prepositional devotees who may be within the fold of the Society. We are all out for brotherhood. Ourselves consciously anchored to that one supreme fact, let us take for granted that others are similarly anchored as indeed they are. There is nothing more inspiring to me, in the midst as I am of opinions and points of view utterly different from those to which I have been hitherto accustomed than the thought that for each of these diverse views and convictions there is room in the Theosophical Society. I am thankful to feel that our society has



an appropriate message for each point of view, a message of comradeship, a message that will help each hearer where he is to tread more effectively his own pathway. And when I hear of a new movement being started by some of our members within or without the Society, and in the name of brotherhood, I rejoice. The movement may not appeal to me. I need not join it. If I disagree with it I am at liberty to say so. I am at liberty even to work against it, provided I work against it in a brotherly spirit, crediting to its organisers in establishing it the same motives as impel me to oppose it. No power can turn me out of the Society, because I do not happen to find myself in accord with this, that or the other movement in which some of my fellow-members are for the time being, though probably not for eternity, finding their salvation. Let me be happy that my comrades are finding their own peace and happiness through the medium of the Society. My peace and happiness may come to me differently, and my duty is, as is also I think the duty of us all, to sound out, in such majesty and grandeur as I am able to express, the triumphant note of unity amidst, fulfilling, the diversity, rejoicing that the unity is so wonderful that it rises unchallenged above the most opposed diversities, realising that the many roads, some of them seeming to lead in opposite directions, are in all certainty leading to a common goal.

I have urged the importance of the life as the only excuse for the label, of practice as the only justification for the preaching. But let me not be thought to suggest that propaganda work is of purely subsidiary importance. On the contrary I am strongly impressed with the very urgent importance of propaganda for thus are thoughts broadcasted to the enduring advantage of thousands perhaps of millions who—consciously or unconsciously—are longing to listen in and whose spiritual perception instruments are therefore tuned to the appropriate wave length. Precept and practice must go hand in hand. Lectures study classes meditation-groups the practical application of brotherhood to current problems, and for the more advanced among us to Nation and world problems all must as far as possible have their apportioned places in the lives of each one of us.

*My point is that when we are trying to make the unknown known we must proceed from the known so that the learner gradually widens his circle of knowledge so as little by little to include the unknown thus transforming it into knowledge. We are quite justified if we are assured of the wisdom and helpfulness of such a course, in preaching our belief in the existence of the Masters but to be effective the preaching must have been preceded by accompanied by followed by the translation of the belief into action in daily life. If we do not do this people will naturally argue 'They talk of this wonderful 'truth*

as they call it , of the tremendous change it makes in life, of the certainty, of the peace, of the courage, it gives But we do not perceive how it has thus affected them " True, they may not have been able to perceive how the truth has in fact affected us, and the criticism may not be well-founded But we must take care to see that the criticism has no justification in fact, or as little as possible

I come to my seventh and last reflection, and it is that my absence from the archetypal centres of Benares and Adyar has helped me to realise two points First, the stupendous nature of the work before us, and the consummate wisdom of our leaders in working out the section of the Plan apportioned to them It would be impertinent for me to speak of the wondrous far-sightedness of Those Who give Theosophical Societies to the world The Theosophical Society, as it was, was just what *was* wanted The Theosophical Society, as it is, is just what *is* wanted The Theosophical Society, I may logically conclude, is likely to be what shall be wanted in the times to come So, turning to persons, were H P B and Colonel Olcott just what was wanted while they directed the Society So is our President just what is wanted to-day, and she will be what shall be wanted for many years to come So will her successors be what in the future will be wanted to suit the needs of the changing world I see how one stage of the Society's life is the natural

precursor of the next how one type of leader suits one type of time and naturally prepares the way for the coming of another type of leader who suits another type of time. And it is all one growth interdependent logical as to sequence, harmonious. If the Society is what it is to-day it is because H P B and Colonel Olcott sowed the seed and tended it carefully. If the Society proceeds from its present growing strength to still fuller fruition it will be because our President is not only reaping the harvests sown by her predecessors but is herself sowing other seeds for future reaping. From a common origin we are working through a common life to a common end.

My second point is that I have become increasingly sensible of the inestimable privilege of trying to serve the Elder Brethren in the outer world. I see the difficulties of the work as I had not realised them before but I am learning lessons which I hope, will stand me in good stead for wiser service as the years pass. And far from being appalled or dismayed at the magnitude of the service which lies before us, I am filled with an ever increasing longing to put forth my utmost energies both to do useful work and to fit myself for wiser.

And this pilgrimage to Adyar is to me, as I am sure it is to you all a vibrant incentive to prove ever more and more worthy of membership of the Theosophical Society and of the great souls who have brought us to the Light.

## LECTURE IV

### THE VISION OF THE GOD-MAN

By C. JINARĀJADĀSA

MY BROTHERS,

We have to-day sufficient facts of the history of mankind to survey in broad outline what has happened to humanity for many thousands of years. The history of human culture can now be studied by us all, and we can gain therefrom most illuminating lessons. Among the many lessons, there is one which is of very great interest to us all. It is that human culture works like a pendulum, and moves between two points of realisation. One point is the realisation of the majesty of God, and the other point is the realisation of the greatness of Man. Between these two great points of discovery, human culture swings like a pendulum.

At one epoch or at one particular epoch of a nation, you will find that people's interests are more directed in order to understand the nature of God, while at another epoch all thoughts about God seem to become, as it were, merely the background, and men are

most interested in understanding what is human nature, and what are the possibilities that are latent in man. If we glance at what has happened in one country, England, we have this fact illustrated in its poetry, and one writer has said very truly that in Queen Elizabeth's time the concern of poetry was the life of man and his relation to his fellows, while in the Victorian period it was the soul of man and his relation to his Creator. There you have what you can observe in practically all nations which have contributed anything that is striking to human culture. At one time they are trying to understand the great problem of the totality of existence which we call God. At another time they seem far more drawn to understand that totality as it reveals itself in the unit, the man.

So it is true that with regard to the culture of England in the days of Queen Victoria, especially in the early part of her reign, there were many speculations as to man's relation to God. But very quickly the pendulum swings to the other side away from God to the problem of Man. We find the initial move of the pendulum towards man characterised by the research of modern science to discover nature's laws. All nature is studied with very great interest, and slowly man is seen as the possible director of the forces of nature. The next step from that onwards was reached very swiftly in the course of one or two generations: it was to bring the problem away from

nature and directly to man That is where we are to-day in western culture, and in many ways here in India also

Take all the creative literature of to-day, and you will find that, roughly speaking, it can be grouped into three main divisions One deals with economics, that is to say, with what is the possible ideal relation of man to man, as man lives as a productive agent The second great group deals with political institutions, and that is another way of studying the problem of the relation of man to man And the third great group deals with internationalism, it deals with the relation of men collectively as nations I think it is no exaggeration to say that to-day even here in India, where for ages we have been pondering over the problem of God, in many ways our attention is being more focussed on the problem of man What Tennyson voiced as an idea is a fact to-day, that we are looking on men of all nations as,

Men my brothers, men the workers, ever reaping  
something new,  
That which they have done but earnest of the things  
that they shall do

We have to-day, then, a special emphasis being laid on all sides on the problem of man Now as I have already pointed out to you, the pendulum in old days must more than once have swung to the problem of man At such epochs, man has been discovered in a most striking manner The importance of man as an

individual is not merely as a unit in Humanity but because, under certain conditions of illumination an observer can see his fellowman as containing within him all the attributes of the totality which is the universe. To put it very briefly the incredible wonder is that, under certain conditions of illumination, it has been possible for the sage for the devotee for the lover to see in a human being something of the nature of God. It seems marvellous and incredible, that the mystery of the universe that the Omnipotence the Omniscience the infinite Love which we postulate as attributes of God should ever reveal themselves in any one individual man or woman. If we survey the past we shall find that man has indeed discovered in his fellowmen something of these attributes of the totality. The synthesis of Philosophy the synthesis of Science the synthesis which we mean by absolute Beauty all the things that we speak of as dwelling in a supernal realm have been seen concentrated if only for a flash of time in individual man in man living such limited and restricted lives as we do to day. Let us survey and see for a moment how the great synthesis has been found in man.

Here in India we found that synthesis in the individual when he became the Guru. Do you not know those words of the sacred chant which says that the Guru is Brahma the Guru is Vishnu the Guru is Mahadev the Guru is indeed Para Brahman



revealed". That is man as the Guru, a human being who has put on certain attributes of perfection, but a human being after all. Surely then it was a wonderful discovery by one human being, the Sishya, the disciple, full of reverence, full of obedience and veneration, that he could see the attributes of the totality in his Guru. And so in India, man as Guru reveals the greatness, nay the very nature, of God.

Then let us turn to Christianity. In the Christianity of Christ, there is another revelation of the nature of man as God. It is not now in man the teacher but in man the friend, and so Christ said, "Greater love hath no man than this that a man lay down his life for his friends". Surely we should say that the greatest possible love must be only to God? Yes. But it is also a part of the great mystery that in your friend you can discover the totality of the Godhead. According to the self-sacrifice with which you perform all that is necessary for his welfare, you can contact in him the totality, the omniscience, the omnipotence of God.

Then once again, another mode of discovering man arose in Greece, in that most striking civilisation which has some elements utterly incomprehensible to the modern mind. They discovered the synthesis in the youth. All that we have idealised as God, the Greek tried to find in the youth whom he adored. That is why we have the strange incomprehensible

fact, that in Greece men saw in the nude male form elements of beauty and inspiration which the modern eye cannot find. In the perfection of the human form in a statue of Apollo or Hermes they saw a revelation of the nature of God. There was then an idealism of the youth an adoration of the Godhead as the youth which in these days seems to us utterly abnormal. But so is the Hindu conception of the Guru as revealing the greatness of God abnormal to other civilisations. I only want to point out to you that in Greece they did see in the youth some thing of the awful mystery of God something of the indescribable splendour of divinity.

Let us pass on and we shall find in Mediæval Christianity another way of discovering in humanity something of the divine nature. This was to find the Godhead in the maiden. All that form of idealism which has expressed itself in the adoration of woman, not as God not as the Virgin Mary but as the maid who moves amongst us but who becomes as it were the mirror of divinity all that idealism has shown us another aspect of the hidden nature of man. You can read in the poetry of all Western lands something of this phase of the discovery of the totality as it reflects itself in a human being the maid.

We have discovered then in the past the greatness of man that he is indeed the divine nature. That nature exists in the teacher, in the friend in the youth and in the maid. There is beginning for

some, another exquisite mode of discovery of the divine nature, and it is in the child. Here and there a nation is slowly beginning to discover that, in its children, the vastness of divine nature can itself be manifested, and I think on this road of discovery to-day the foremost is England. The English love little children, they have an idealism about them, and treasure their sayings, and try to put on record their beautiful gestures, their humour, and their wisdom. You can hardly take a copy of *Punch*, their weekly humorous paper, without finding something about children, something that gives you a glimpse of the beauty in life which you will not find in the maid, not in the youth, not in the friend, but which you can find in the child.

Surely that great gospel of discovery ought to be one well known to you all here in India, though it seems so little known, for did not God come to you as a little child? Was not Shri Krishna born in Brindāban, and, if He came once, surely that was to show you that He could come a thousand thousand times as every child that lives? Is it not a sad thing for India that, having this most precious gospel, India so little remembers its lesson? It is the same in the West, for there Christ came as a child. And if surely we had eyes to see, we ought to be able to see, in every Western land which professes His faith, something of the greatness, of the beauty of the Christ, in every child that lives.

Now there is taking place another mode of discovery in addition to all these. This new mode of discovery has been possible to-day because of certain movements which are converging to develop our power of realisation. Of these many movements, the most powerful is the return to Mysticism. There is scarcely any religion to-day where you do not find groups of people who are trying to contact not the letter but the spirit through that which has been put on record by the mystics. What does a mystic teach us? He teaches us that the great synthesis must ever be found within, for it can never be discovered from without. You are wise not in proportion to the number of books you have read but in proportion to the number of experiences of which your heart and mind are capable. And the mystic is one who so reorganises his inner nature that it begins to be a mirror, however small it may be of the great procession of events which God creates in the world. Mysticism teaches that the solution which we find from our inner knowledge is always the truest solution. The proclamation of these mystical teachings to-day has made us realise that in human nature there are latent sources of wonderful knowledge.

A second mode of activity which has helped us is the far keener sense for humanity which mankind has to-day than it had a century ago. The very word humanity is only about two centuries old. It never meant in the days of Queen Elizabeth

what it means to us to-day. It meant then merely the "humane" studies. But the word to-day gives us a vision of mankind as a whole. We dream of a collective existence, a collective expression of humanity, and this great thought of one Humanity is slowly pressing on our consciousness through many types and forms of work for Brotherhood. There is scarcely a nation to be found where you will not find hundreds and thousands of people working to promote Brotherhood.

The third and latest aid given towards this new discovery of man comes most strikingly from modern science. It is in modern science to-day, in that advanced right wing of it which is Psychology, that we are being taught most striking facts with regard to man. Whereas the left wing once taught us that man was nothing more than a consciousness produced by chemical and electrical activities of the body, the right wing of Psychology is pointing to us that the mental nature of man is not produced by the energies of the brain. True, that mental nature requires the brain as a recording instrument, but the mind of man is not produced from the brain, and it is always in contact with the great mind of Humanity as a mass. It is this vast universal mind which is being termed to-day by Psychoanalysis "the Unconscious." This "Unconscious" has most remarkable faculties, of which the most noteworthy for the moment is that my "unconscious," your "unconscious," is

always in touch with the World "Unconscious This world Unconscious the universal mind has great possibilities of knowledge within it for it has all the accumulated experience of humanity and so behind each one of us there is a vast reservoir of knowledge These new and astonishing facts come to us from Psychoanalysis and two quotations from Jung one of the great leaders of this knowledge will show you where Psychology is tending

The collective unconscious is the sediment of all the experience of the universe of all time and is also an image of the universe that has been in process of formation for untold ages

The unconscious possesses possibilities of wisdom that are completely closed to consciousness for the unconscious has at its disposal not only all the psychic contents that are under the threshold because they had been forgotten or overlooked but all the wisdom of the experience of untold ages deposited in the course of time and lying potential in the human brain

So according to these new discoveries, you and I need only contact that knowledge the Unconscious of humanity for us to begin to reveal the attributes of the genius

Mysticism is telling us to day that man is the measure of things that the individual's own experience alone can give him the true solution so far as his rightness, his squareness to the world is concerned All the great organisations working for Brotherhood are telling us that in each man and woman whom we meet there is a mysterious

wonderful kinship with ourselves Psychology is telling us that in each one of us there is something of a hidden genius Whither are all these discoveries about man leading? They are leading to the great doctrine which I have stated in the title of my lecture, and that is the Vision of the God-Man

The Vision of the God-Man! That means that each one of us is a God That is not novel That is the most ancient of teachings It is the teaching of the Upanishats, it is the teaching of mystical Buddhism which proclaims to each individual that, if he so determines, he can become a saviour of the world, a Buddha It is the teaching of the mystical Christianity which S Paul gave to the world, that each Christian is himself a Christ in the making. But this knowledge, this fundamental fact, is to-day being slowly shown to us in new ways, along ways of science, along ways of practical affairs, and along ways of direct experience I need not dwell fuller on whither these discoveries are leading us They are leading us to the realisation of the God-Man

How are we practically to live, so that the vision of the God-Man is ever before our eyes, so that when we move among the many circumstances of our daily life, we do not see men and women but Gods, some half-revealed, others more revealed? That becomes the practical problem for life to-day How shall we apply this teaching of the God-Man so that we can understand life in a new way? There are





who desires to be the true seeker must place himself absolutely on the basis of *Tat-tvam-asī* *That Thou Art* That is the first axiom which we need

But there is also a second axiom necessary, and that I take from the West, the West whose key-note was struck by Christ who saw Himself in every one of His younger brethren For thus said Christ "Inasmuch as ye do it unto one of the least of these My brethren, you have done it unto Me" This axiom, so full of wonder, of practical application, has been stated by an unknown poet in a very touching and beautiful rune of hospitality

I saw a Stranger yestreen,  
 I put food in the Eating place  
 Drink in the Drinking place  
 And in the Sacred Name of the Trine,  
 He blessed myself and my house,  
 My cattle and my dear ones  
 And the lark said in her song  
 Often        Often        Often,  
 Goes the Christ in the Stranger's Guise,  
 Often        Often        Often,  
 Goes the Christ in the Stranger's Guise

When we ponder over that kind of hospitality, and apply it, when we join the East and West together, the doctrine of *Tat-tvam-asī* with that of the living Christ in every one of His younger brethren, then the discovery of the God-Man is near to the seeker

We who are members of the Theosophical Society are supremely pledged to the discovery of the God-Man We are a band of pioneers, but in all our

pioneering work we work for the God Man. In order that men of all faiths men and women of all creeds castes and colours may come together to work for this one discovery we have laid as our broad platform the belief in a Universal Brotherhood of Humanity. As we work we meet in such Annual Conventions as this only in order to understand ourselves and our work more fully. Our work always for the world is that of changing it in a fuller way than perhaps any other organised group of people is aiming at to-day. We are supremely a body of reconstructors. We are aiming not merely at reconstructing religion but also politics economics literature art indeed every possible activity of man in the three worlds, which we recognise as needing reconstructing to day. That is why the Theosophist has a vision of things which seems strange to the non Theosophist. The Theosophist is trying to step into that other world, the wonders of which the President has been trying to explain to you.

As we have taken as our aim the Vision of the God Man, we have to apply it in all types of activity and I think among all the great types of activity there are two special types which to my mind sum up all other possible activities, which are the most effective just now. These two main types of activity are in education and in political reconstruction. It is in education that you lay the foundations of everything which is possible for the State. I can here relate to you an

incident which took place the other day in Australia I went through the gaol of the city of Melbourne. I do not know why I have an attraction to gaols I suppose in some past life I must have been in one and suffered greatly, for I see such great possibilities of improving the lot of prisoners. So whenever an opportunity comes I go and see prisons in order to understand their organisation. There is just now as the governor of Melbourne Gaol a very remarkable young man, a "returned soldier" as they say in Australia. He is not a Theosophist, but he has the vision of a Theosophist, and talking with him about the condition of the city of Melbourne, he said that a certain percentage of the prisoners were always going out and coming in. They come out of gaol, they are in the city for a few months, but life is so hard, so difficult for them, and they are too immature to adapt themselves to the conditions in the city of Melbourne, that soon they are back in gaol again. He said there was only one solution which went to the root of the problem, and that was the Kindergarten. If you can get hold of a little child, train him and rightly bring out his character, then, except for that minority who may be termed congenital criminals, you can practically abolish the need for gaols in civilised communities. That is why I consider Education so fundamental.

But another equally fundamental reform is the reconstruction of all political life in all nations

Why? Because we are aiming in the new order of things at discovering the God Man and therefore an appeal must be made to the God Man to come forth with the divinity which is latent in him. This appeal is going to be made in this modern experiment of a reconstructed world in what is called Democracy. Now Themistocles who lived in one of the most perfect democracies we have ever had said Democracy was nothing less than acknowledged insanity. In some ways it is true. Yet it is this form of insanity which we are going to try as a means to bring about a perfect world. We cannot stop or turn aside this great on coming wave of giving to each man to each woman the power to regulate the destiny of the nation. But if we are to make a success of Democracy we must go to the root nature of the man and the woman and arrange for each such a life within the State that all the time a conscious and purposeful appeal is made to the divinity in the individual. You cannot bring about perfect organisation by the *demos* as such. So long as you say that the voice of the people is the voice of God you cannot bring about any kind of true reconstruction. But if you can arrange to find the hidden God in each individual then the voice of the people is indeed the voice of God and you have then a perfect Democracy.

It is in this work of political reconstruction and in the work for changes in education that we have the

two crucial departments of activity. The principle of work in both is *Tat-tvam-asi*, the hidden Christ in the individual. It is this principle which Emerson, following the thought of Plato, stated in a most illuminating fashion "To the soul in her pure action, all the virtues are natural, and not painfully acquired. Speak to his heart, and the man becomes suddenly virtuous" That is what we have to do—so arrange the life of each community, our education, our political organisation, our sanitation, our food, our drink, our clothing, our dwelling, that on all sides the soul of each of us is reminded of her "pure action" That is why we Theosophists are supremely pledged to the reconstruction of the world

And so we must go out into the world, we must work to bring about change. We are not dreamers. Yet in many ways we are the most vital dreamers. There is none whose head is so lost in the clouds as the Theosophist, and yet also none whose feet are so firmly planted on the ground as the Theosophist.

Our work is to go out into the world and to change all things—social, political, economic, religious, artistic—so that the swift discovery of the God-Man is possible to every individual. But while we work in the outer world, to abolish all evil so that the hidden divinity in Humanity may manifest itself, we must not forget that the hidden divinity is within ourselves too. In so far as we seek Him also, we shall see the

vision of the God Man clearer and nearer. The God whom we seek while He is far away is also near, for He is in our neighbour in our friend in the father, the mother the brother the sister the wife the husband the child and the servant and we must train ourselves by ways of service to those who move round us as the centre to reverence the power of their God head. It is often easier to look at the circumference, at the horizon and see there the great outline of the Majesty of God. Yet we must not forget that He is ever near us and that if sometimes we are unable to see Him near we are apt to see with a distortion the vision of Him from afar. So we must ever apply in practice the teaching of the service of the man who is nearest to us.

That surely is given to us in every religion. What need is there for me to reiterate what has been said thousands of times? Let me add from ancient Islam one little saying of the Prophet which states this problem again in a clear way. Whoso easeth his brother of one of the troubles of this troublous world Allah shall relieve him of seventy and two troubles on the Day of Resurrection. That is a great saying capable of most practical application.

We must also train ourselves to reverence ourselves. Some of us think that we are so full of weakness, and that we are such sinful mortals that it is presumptuous to imagine that God can anywhere be latent in us. Yet there is a wonderful truth underlying a saying

of Bacon that, " Our humanity were a poor thing but for the divinity that stirs within us." Indeed, when you purify your aspiration and ideals of service, and come nearer and nearer to the heart of life, you do know, you do realise, that you are nothing more than a vibration of a great Life, your thought nothing but His thought being returned to him, and your love but a tiny manifestation of His love

Difficult as these things may be for daily realisation, yet we must never forget that, however full of attractiveness is the outer world, however urgent the call to service, the world that calls us is in mysterious ways within ourselves. Within ourselves is the great mystery, and therefore we must learn to reverence ourselves. We must learn to take care of our daily living, not merely in order that the world may be helped, but that God may have a fitting vehicle to live through. My thoughts, my emotions, my physical body, must be made so pure that He can find a worthy house for His dwelling. However humble I may be, however little knowing I may seem before His great Majesty, yet He has decreed that I am He. Hence I must not deny His greatness by over-humility. I must not imagine that I must be careless as to myself so long as I serve others. The more you live, the more you will understand the significance of the teaching of the Upanishats that you are indeed Brahman, that all that is happening is happening within you.

Yasmāi jātām jagat sarvām, ya minneva jallivāte  
 Yenedam dhārvate chaiva tasmāi jñāntūmane namah.  
 Satvam Jñānam Anantam Brahma,  
 Anandarūpam Anintam tad vil hāti  
 Shāntam Shivam Advaitam

- ~ From Whom the whole world comes to Whom indeed  
 it goes again  
 By Whom the world is upheld to Him the Self that  
 knows reverence be  
 Truth Wisdom Infinite i Brahman the Source of all  
 Bliss Immortal  
 Peaceful Beneficent without a Second

But this absolute incomprehensible nature of God  
 this Majesty before which you fall in adoration this  
 love before which you are as a flame that extinguishes  
 itself in its uttermost giving all these are you You  
 must lay down as an intellectual axiom that till you  
 realise all these things one by one within yourself  
 you cannot come to the great solution of life While  
 indeed you throw yourself into the outer world of  
 action do not forget this Brahman peaceful bene-  
 ficent without a Second within you You must  
 reverence every man every woman every child that  
 lives yet not less reverence yourself

These are the ways my Brothers of discovering  
 something of the God Man and if you will fall into  
 line with this new mode of discovery which is thus  
 slowly coming into the world I think then you will  
 slowly find that the God Man is nearer to you in the  
 lecture hall in the office in the law court in the  
 school in the tramway in the wayside than in the



temple, or in the church, or in the mosque God comes to mankind along many roads, He shows many a Face of His in these days He is descending to mankind along these ways that we can see to-day, seek the God-Man in the market-place and you will find Him there, seek Him in the school and college, in the gaol, wheresoever men work, and you will find Him there

O God of mountains, stars and boundless places,  
O God of freedom and of joyous hearts,  
When Thy face looketh forth from all men's faces,  
There will be room enough in crowded marts  
Brood Thou around me, and the noise is o'er,  
Thy universe my closet with shut door

It is in the market-place He seeks us to-day, go and find Him there He is also seeking us in the vast nature which surrounds us, in the splendour of this Banyan-tree He is seeking us, for a tree too can, as Wordsworth tells us, teach something of God and man.

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One impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can

Open out your nature to man, open out your nature to the heavens, to the seas, to the plants, to the animals Let the hidden divinity which is within you come out, and do not allow any tradition, any law, any custom, stand in the way of your going forth, do not let it prevent you from receiving the universe

as it clamours to come to you in all its entirety. The God Man! What a wonderful vision it is! Surely it is for this vision of the God Man that you and I are committed. We Theosophists are but the pioneers. We cannot achieve the full vision of the God Man in one age. We can achieve it now for ourselves we can achieve it for some of our friends. We can achieve it in our lives in our National Societies. But the Theosophical Society exists in order that this vision may some day be the treasure of every man every woman that lives in every nation. This is the great work to which you and I are committed. This is the great work, the work of Brotherhood for which the great Sages lived and still live. We are but imitating Them in trying to seek the God Man. They look at us and see each one of us as the God Man.

My brothers you have been told that a day is coming when Angels will once more co-operate with mankind and the elder children of the family of Prajāpati the Devas, will work with His younger children the Mānushyas for a common work of sacrifice. But I hope as we in the Theosophical Society perfect ourselves in the ways of sacrifice the day will come when it will not be Devas working with Mānushyas but it will be Devas working with God Men. When half Gods go the Gods arrive said Emerson. Some of us have begun to realise ourselves as the half God. Let

us realise ourselves as perfect Gods. Let us go and seek Gods in our fellowmen. We may then be sure that, under the blessing of the Great Brotherhood, we shall see the vision of the Gods everywhere, the Gods in the heavens, the Gods in the interspace, the Gods among mankind. Every man then will be Divinity realised. So let us pray and work, for that Day, when the Devas above will work with men below, till not Gods walk with men, but the Gods above walk with the Gods below who are our fellowmen.



